NOTES
AND
OBSERVATIONS
UPON
Some Paſſages of
SCRIPTURE.

By J. GREGORY, *Maſter of Arts of* Chriſt-Church OXON.

R. HILLEL ſaid,
אים אין אני לי מי לי וכשאני לעצמי מה אני ואם לא עכשיו אימתי.

Si non ego mihi, quis mihi? Et cùm ego mihimet ipſi, quid ego? Et ſi non modò, quando?

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TO THE

RIGHT REVEREND FATHER IN GOD BRIAN,

Lord Biſhop of *Sarum*, and Tutor to both their Highneſſes, the moſt Illuſtrious CHARLES, the Prince of *Wales*, and the moſt Noble JAMES, the Duke of *York*, my moſt Honoured Lord and Patron.

Right Reverend Father in God,

YOUR Lordſhip hath oftentimes call'd upon me to go out and *ſhew the people their Tranſgreſſions, and the Houſe of* Jacob *their ſins.*

Next to my own Conſcience, I confeſs my ſelf bound to give your Lordſhip ſatisfaction.

To fall foul upon the degenerous and intractable nature of this people cannot anſwer you, for it doth not me.

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I do not ſay, *I am not eloquent*, and therefore that you would *ſend by the hand of him whom you ſhould ſend.* When I am indeed able for theſe things, I doubt not to have *him with my mouth*, becauſe I mean to leave all my ſelf out. There were never more provocations for all men to ſpeak than now, when all the miſchief that other Ages did but imagine are practiſed by a Law, and in the mean time the *dumb Aſſes* are taught to *forbid the madneſs of the Prophets.*

The Harveſt is confeſſedly *great*, *but* then *the Labourers are* not *few.* And if while ſo many are thus excellently imployed about the reſt of the Building, ſome one or other do as well as he can towards the making good of the Groundwork, I think he may be let alone at leaſt. The hopes of the Superſtruction lie from the aſſurance of the Foundation. I ſhall give them leave to be Pillars: This I am ſure is the *Corner-ſtone*, and I need not tell you how *rejected*, I mean it not of all, but *of the* common *Builders.*

If the Church be an *Ark*, he that hath never ſo little to do with the Compaſs, though he ſit ſtill in his place, yet does as much or more than all the other neceſſary Noiſe in the Ship. The Compariſon is quit of Arrogance, for it hold-

eth

eth in the Deſign, it is not meant of the Performance.

The courſe I have run here is *Labour* too, and *in the* ſame *Vineyard.* And I truſt my ſelf for this, that my accounts will be as well paſs'd above, if I reckon upon theſe pains, the pretence whereof though not ſo popular, yet is as ſubſtantially proficient towards the main Ædification.

I have principally endeavoured to redeem my Reader from that ſlavery by which I have ſo long ſate down my ſelf, in not printing (ſo near as I could I have not) the ſame things over again.

I am ſure I have ſet down nothing but what I believe; if more ſometimes than I well underſtood, I have company enough, and the acknowledgment of an error is more eaſie to me than the committing of it was.

Why I ſhould make theſe Addreſſes to your Lordſhip there is all the reaſon in the world: What have I but what I have received from you? and that which is, would be Nothing of it ſelf. Rayes of incidency contract no warmth upon the Earth, unleſs reflected back upon their original Sun.

My Lord, as once *the Sons of the Prophets ſaid*

unto

unto the Man of God, Behold now the place where we dwell is too ſtreight for us. We are humbly expecting the laſt courſe of that *Judgment which began at the Houſe of God. What ſhall be done to the dry Tree*, or *where the ſinner will appear*, is to be left to him *to whom vengeance belongeth.*

The Great *Genius* of this Place muſt now burn a while like thoſe Subterraneous *Olibian* Lamps under the Earth. *We ſhall ſee it, but not now; we ſhall behold it, but not nigh.*

Bernardin. Scardeonius *de Priſcis civibus Patavin. lib.* I.

Have, ſalve, ſit tibi terra levis.

Abite hinc peſſimi fures,
Quid voſtris vultis cum oculis Emiſſitiis?

Your Lordſhip's moſt faithful Servant and Chaplain,

JOHN GREGORY

To

To the READER.

THE Mahumetans *ſay, that* the firſt thing that God created was a Pen: *Indeed the whole Creation is but a Tranſcript; and God when he made the world did but write it out of that Copy which he had of it in his Divine underſtanding from all Eternity. The Leſſer worlds, or Men, are but the Tranſcripts of the Greater, as Children and Books the Copies of themſelves. But of other* Books *the Wiſe man hath pronounced upon them their doom already, that* in making them there is no end, *and that the* reading of them *(eſpecially many of them)* is a wearineſs unto the fleſh. *Chronicon de vitis* Mahumet. & ſucceſſor. Ben Sidi Aali *de Dogmat. Muſlemannor.* & *vid.* Maronit. *De morib. Oriental. c.* 14.

But if you will hear the end of all, there is one Book *more beſides the great Volume of the World, written out of God himſelf, ſuch a one as may indefatigably be* meditated in day and night. *This indeed is the only Text we have; all other Books, and Arts, and Men, and the World it ſelf are but Notes upon this.*

So unworthy *are they* to unlooſe the Seals of *this* Book, or to look thereon, *who receſsfully and impertinently pretend to a Spirit of Interpretation,* Ephraims *that* feed upon the wind.

This is indeed a Spirit that bloweth where it liſteth, and no man can tell whence it cometh, nor whither it will go. *I would have you tell me by this Spirit of what kind the Dial of* Ahaz *was, or how* the Sun *could* go ten degrees backwards. *For the kind I'me ſure 'twas like none of ours now in uſe; and if the Retroceſſion could be meant of the Shadow, (and ſome men look no farther) the ſame thing may be made to fall out every day upon an ordinary Dial, and (notwithſtanding what a good Mathematician hath ſaid to the contrary) in a Site and Poſition of Sphere without the Tropicks. Therefore the going back is to be meant of the Sun it ſelf.* Pet. Nonius.

Tell me by the ſame Spirit how Darkneſs *could be* upon the Face of the whole Earth *at the Paſſion of our Saviour, and no Aſtronomer of the Eaſt, nor any man of all that Hemiſphere*

(*excepting thoſe of* Hieruſalem) *perceive it. Make it good, if you can,* out of the mouth but of two witneſſes: (*what's* Phlegon *and* Apollophanes?) *or if the firſt be one, the notice is ſo ſingle, that it will not ſerve to celebrate, but to bring the Wonder into doubt. The Sun was not totally Eclipſed as to all the World; one Hemiſphere of his body ſhined ſtill. And* the Face of the whole Earth *is to be meant of the Land of* Judæa, *as 'tis elſewhere.*

By the ſame Spirit I would know why the Greek *and* Hebrew *Scripture ſhould differ ſo vaſtly in Account, and how the* Cainan δευτερος *got into Saint* Luke's *Goſpel intolerably* (Jo. Scaliger *hath ſaid more*) *againſt all original truſt. But I may poſſibly tell you the manner of that hereafter, and that the* Jews *did not cut off,* (*as the* Arabick Catena *would have it*) *but the* Helleniſts *or* Græciſts (*ſo it ought to be read, not* Græcians, Act. 6. 1.) *added what is ſupernumerary to theſe Epilogiſms. And* Cainan *came in too at this back door, as I think I ſhall be able to ſhew you at ſome other time, and from an inconſiderable ground* (*but for this it were ſo*) *of the Helleniſtical Chiliaſts.*

But if by this or any other Spirit whatſoever (that of God only excepted) you can declare what was Melchizedeck's *Generation, I ſhall think you try'd here too much.*

* Hugh Broughton.

To ſay he was Sem *the Great, as* * *one eſpecially in a bundle of buſineſs hath taken ſo much pains to do, is not little enough to deſpiſe, and too much to anſwer too. I reckon it at the ſame rate as I do their opinion who accounted him for the Holy Ghoſt; which I had not mention'd, but to take my ſelf the eaſilier off from that wonder which is juſtly to be conceived upon that grave and late learned Man, who could not be content with any other recourſe of this Hereſy, but to miſtake him (and with a great deal of Judgment too) for Chriſt himſelf.*

Cunæus *de Repub. Heb.*

I cannot promiſe you 'tis all truth, but I can tell you ſome news as concerning this Great man. In the Arabick Catena *to theſe words of the Text;* Gen. 10. 25. The name of one was *Phaleg, this Note is ſet in the Margin,* והרה הו אבו ארקאלים אבו מלשיסארק, i. e. And this (*that is,* Phaleg) was the Father of *Heraclim*, the Father of *Melchizedeck*, Cat. Arab. cap. 31. fol 67. a. *But in the Chapter going before his*

See Epiphanius.

his Generation is declared in a ſet and ſolemn Pedigree. מלשיצארק הו אבן אריקלים אבן פאלג אבן עאבר, *that is,* *Melchizedeck* was the ſon of *Heraclim,* the ſon of *Phaleg,* the ſon of *Eber:* and his Mother's name was שלתאיל והרה *Salathiel* the daughter of *Gomer,* the ſon of *Japhet,* the ſon of *Noah.* פנכח ארקלאים אבן עאבר לשלתאיל זוגתו פחבלת וילד אבנה ואסמתה מלכסרק אעני מלך אל סלאם והי מלשצארק And *Heraclim* the ſon of *Eber* married his wife *Salathiel,* and ſhe was with child, and brought forth a ſon, and called his name *Melchizedeck,* that is, the King of Righteouſneſs, called alſo the King of Peace. *Then after this the Genealogy is ſet down at length,* *Melchizedeck* ſon of *Heraclim,* which was the ſon of *Phaleg,* which was the ſon of *Eber,* which was the ſon of *Arphaxat, &c. till you come to* אבן אדם עליה אל סלאם which was the ſon of *Adam*; Peace be upon him. *Caten. Arab. c.* 30. *fol.* 66. *a.*

Sahid Aben Batric *directly ſaith that* Melchizedeck *was* אבן פאלג the ſon of Phaleg. *And ſo he interpreteth (and does it well too) the* ἀγενεαλόγητος *in Saint* Paul, Heb. 7. 3. *not,* without Deſcent *or* Pedigree, *as we.* He is not therefore ſaid (*ſaith he*) to be without Father or Mother, as if he had none, or no known ones, but כי לא ידכר לה אב ואלאם פי סיר אלקבאיל, becauſe he hath no Father or Mother put down among the reſt of the Genealogies. *And ſo the printed* Arabick *tranſlateth the place, as the* Syriack *alſo, &c. Do* you know *now* of what ſpirit you are?

The Turk *writes upon the outſide of his* (a) Alcoran, לא ימסה אלא אלמטהר, Let no man touch this book but he that is pure *I would no man would meddle with ours* (Alcoran *ſignifieth but* the Scripture, *you need not be afraid of the word*) *but ſuch as indeed are what other men do but think themſelves.*

If I ſhould meet a Prophet, or the ſon of a Prophet with any pretence to this Spirit about him, he would look to me like the (b) *little Child in* Salisbury *Church that lyes buried in a Biſhop's Robes. Indeed I believe God* ordained *more* ſtrength out of the mouth of *theſe Epiſcopal* Babes, *and* becauſe of his Enemies *too,* Pſal. 8 2. *than from theſe other* Infants of dayes, *and* Children of a hundred years old, *Eſay* 65.20.

(a) *Alcoran. Arab. MS. in Arch. Bodl.*

(b) If I have not an opportunity to tell you henceforth what the meaning of this Choriſter-Biſhop was, you may ſee (if you have a mind to it) the *Proceſſional* of *Sarum* upon Saint *Innocents* day, & *Molanus de Canonicis lib.* 2. *c.* 43. which is *De Epiſcopo (puerorum) in die Innocentium Martyrum.*

I was asked once by an able and understanding man, whether the Alcoran *as it is of it self had so much in it as to work any thing upon a Rational belief. I said, Yes. Thus much only I required, That the believer should be brought up first under the engagement of that book. That which is every-where called Religion hath more of Interest and the strong impressions of Education than perhaps we consider of. Otherwise for the Book it self it is taken for the greater part out of our Scripture, and would not bear altogether so ill, if it were looked upon in its own Text, or through a good Translation.*

But (not as to gain any thing by this) the Alcoran *is scarcely translated yet. The best disguise of it is that in* Arragonois *by* Joannes Andreas *the Moor, but the entire Copy of it is not easily met with.*

Our Scripture, to the eternal glory of it, is rendred almost into the whole Confusion. Strangers at Rome, Parthians, Medes and Elamites, Cretes and Arabians, *may all read* the wonderful works of God in their own tongue *in which they were born. This Book of ours (or a good part of it) may be read in* Samaritan, Greek, *(and the vulgar* Greek *too) in* Chaldee, Syriack, Arabick, *the* Hierusalem *tongue, in the* Persian, Armenian, Æthiopian, Coptick *or* Ægyptian, Gothick, Russian, Saxon, *&c. to say nothing of the more commonly known,* Italian, Spanish, French, Dutch, *&c.*

And though we meet not yet with any piece of Scripture translated into the China *Tongue, yet there is extant even in that a very full Tradition of our Gospel, as it was found written upon a Stone, wrought in the form of a long square, and dug out of the ground at the building of a wall in* Sanxuen, *in the year* 1625.

Prodrom. Copt. *The Title of the Stone is written upon with nine Characters in the* Chinois, *expressing as followeth*; Lapis in laudem & memoriam æternam Legis, Lucis & Veritatis portatæ de Judæa, & in China promulgatæ, erectus. *The Stone saith that* our Saviour ascended up into Heaven about Noon, Et relinquens septem viginti tomos doctrinæ ad portam magnæ conversionis mundi aperiendum; and left behind him twenty seven Books of Doctrine (*so many there are in the New Testamen*) to set open a Gate for the great Conversion of the world. Baptismum instituit

tuit ex aqua & ſpiritu ad abluenda peccata, *&c.* Excitat omnes voce Charitatis, reverentiam exhibere jubens verſus Orientem, ut pergant in via vitæ gloiſoſæ; He inſtituted Baptiſm by water and the Spirit to waſh away ſins. He ſtirr'd all men up in the voice of Charity, and gave command that they ſhould worſhip towards the Eaſt, that they might go forward in the way of a glorious life.

If the Stone ſay true, you have reaſon to take it ſo much the better which you will find hereafter ſaid of this Leading Ceremony. But whether you do or do not, I ſhall make bold to tell you here that this was the reaſon why our Saviour ſo often made uſe of the Mount Olivet *(which was upon the Eaſt-ſide of* Hieruſalem*) for his private Devotions.*

And becauſe I am faln upon this, I will here ſatisfie ſomething which hath been objected unto me as concerning this Adoration towards the Eaſt, how it can be made good upon all Poſitions of the Sphere. Suppoſe Hieruſalem *to be the Centre, and the Æquinoctial Eaſt of that to be the Eaſt of the whole world, becauſe it anſwers to the Place of our Saviour's eſpecial Preſence in the Heaven of Heavens. It is required that I tell which way they ſhall worſhip who live a quadrant of the Æquator or more Eaſt from the Horizon of the Holy City. The anſwer is ready. They are to worſhip towards the Weſt in reſpect of the riſing of the Sun; which is not the thing regarded in this matter, for I am not engaged to account for the word, but as to this Northern Hemiſphere, the Centre whereof* Hieruſalem *is to be, and the Æquinoctial Eaſt of that the Centre of all Adoration and Devotion from all degrees of the whole Circle, be it where it will.*

For the Stone I mention'd the Original could not ſo well be brought off from the Place: but a like to that they can ſhew you ſtill at Rome, in Bibliotheca Domûs profeſſæ.

There is a ſhort and admirable Tradition of the whole Creation in Hieroglyphical Scripture, where you may ſee the Great world written all out into a leſſer print than that of a Man. In the lower Limb and ſecond Scheme of the Tabula * Laudina Hieroglyphica *(it is the ſame with that which the Cardinal* Bembus *had) there is ſet down the Figure of the* Scarabæus *or Beetle for the Trunk, but with the Head and Face of a Man, and holding a little Table with*

* An Hieroglyphical Table given to the Publick Library with an *Arabick* Map, and many other Monuments of ancient and unuſual Learning, by that great example of Excellency and Fatality, the moſt Reverend Father with God, *William Laud* Arch-Biſhop of *Canterbury*, and the ever-to-be-honoured and remembred Chancellour of this Univerſity.

with this Coptick *Inſcription* Φυλο. *About the Neck a number of Concentrick Circles to expreſs the Orbs and motion of the Heavens. Upon the top of the Head a Face of the increaſing Moon, to ſhew her Monethly revolution; within that a Croſs mark for the four Elements; near to all this above a winged Globe, and wreathed about with two Serpents.*

Vid. Athanaſ. Kirch. *recondi-tiſſimæ eruditi-onis virum, in Prod. Copt. cap. ult.*

The meaning of this laſt is told you by Barachias Aibenephi *in his Book of the Ancient* Ægyptian *learning, and in that part thereof where he diſcourſeth* פי מסאלת פרעון of Pharaoh's Obelisks. *He ſaith,* ואלרור מגנח מחלק מניאת הור עלאמת נפס ורוח אלעאלם, *i. e.* The winged Sphere wreathed about with Serpents is the Hieroglyphick of the Soul and Spirit of the World. The Humane Face is meant of the Sun and his courſes.

For the Holy Beetle, (which an old Ægyptian *durſt not tread upon)* Horus Apollo *ſaith* it ſignifieth for the Figure of the World, *and he giveth this reaſon and ſecret for it:* The Beetle, *ſaith he,* when it hath a mind to bring forth, βοὸς ἀφόδευμα λαβὼν, σφαιροειδὲς παραπλησίον τῷ κόσμῳ σχῆμα, ὃ ἐκ τῆ ὀπισθίαν μερῶν κυλίσας ἀπὸ ἀνατολῆς εἰς δύσιν, αὐτὸς πρὸς ἀνατολὴν βλέπει, taketh the Excrement of an Oxe, which having wrought into ſmall pellets round as the world, it turneth them about from Eaſt to Weſt, it ſelf in the mean time *(as to call up great Nature to theſe Travails)* turning towards the Eaſt.

The Ægyptian *word* Φύλο *held out in the Table is the ſame with the* Greek φιλία, *to ſhew that the whole frame hangs together by a true magnetick* Love, *that inviſible harmony and binded diſcord of the Parts.*

¶ *I cannot think that time ſufficiently well imployed which hath been ſpent upon the Integrity and Diſtinction of Scripture into Canonical and Apocryphal. There's no* Apocrypha *in the* Alcoran. *It is told you in the* Synodicum *ſet forth by* Pappus, *that the Council of* Nice *made a miraculous Mound betwixt thoſe two.* Ἐν ᾧ τῷ οἴκῳ τῆ Θεῆ κάτω παρὰ τῇ θείᾳ τραπέζῃ αὐτὰς παρεθεμένη, προσηύξατο ἂς ἐυρεθῆναι τὰς θεοπνεύστους ἐπάνω, τῷ Κύριον ἐξαιτησαμένη, καὶ τὰς κιβδήλους, ἃ καὶ γέγονεν, ὑποκάτωθεν. They ſet all the Books in a Church a little below the Holy Table,

Pappi Συνόδικον, *Syn* 34.

ble, and prayed God that those of the company which were done by his Inspiration might be found above, but the spurious part underneath; and God did so. *Do you believe this?*

The Canon of Scripture subjoyned to the Council of Laodicea *is much depended upon for this matter of distinction. And yet this very Canon it self is not extant in some very ancient Manuscripts. It is wanting in one* Greek Συνόδικον *here, and moreover than so it is not to be found in* Joseph *the* Ægyptian's Arabick *Code. And there is no man of sense but must think, that this was a thing more likely to be put in into some Copies than left out of any.*

Συνόδικ. Gr. M.S. in Arch. Baroc. Cod. Concil. Arab. MS. in Arch. Roan. Bibl. Bod.

The Hebrew *Canon indeed is a good sure ground. And yet you must not think that all, no nor any of, the Apocryphal Books were first written in the* Greek. *The* Hebrew *Edition by the* Jews *at* Constantinople *is the undoubted Text of* Tobit, *(Saint* Hierome *saith as much for* Judith*)* Libellus verè aureus, *as* Munster *said truly of it. For that of the Son of* Sirach *it is confessed in the Preface; where I must tell you by the way that this Book of* Siracides *was heretofore accounted among the* Hagiographa. *I know not what else to make of that in* Baba Kama, *where the Talmudists quote this Proverb out of the* Cetubim, *(which is the same with* Hagiographa*)* כל עיף, *&c.* Every Bird sorteth it self with one of the same kind, *(Birds of a Feather, &c.)* and so every man to his like. *The* Tosephoth *say to this that* שמא, *&c.* perhaps it is in the Book of Ben Syra: *(was* Ben Syra *reckoned for Canonical too?) but sure enough there's no such saying in that Book. In the Book of* Siracides *you meet indeed with it,* c. 13. v. 20. Πᾶν ζῶον ἀγαπᾷ τὸ ὅμοιον αὐτῷ, καὶ πᾶς ἄνθρωπος τὸν πλησίον αὐτοῦ. *For the* Wisdom of Solomon, *a Book worthy enough of that name, and comparing with any that was ever written by the hand of Man, that this Book was written in* Chaldee *is certain; for R.* Moses Ben Nachman *quoteth it so out of Chap. 7. v. 5, &c. and v. 17, &c. in the Preface to his Comment upon the* Pentateuch. *One of the Books of the* Macchabees *is known to be in* Hebrew. *And the worst of all the company, (and excepted against by* Bellarmine *himself, though appointed to be read in our Churches) that is the fourth of* Esdras, *will be clearly of another credit and reputation to you if you read it in the* Arabick.

Talmud. in Baba Kama, cap. 8. fol. 92. b.

MS. Arab. in Arch. Bibl. Bod.

The

The ſtory of the Woman taken in Adultery hath met with very much adverſity. Saint Hierome *noteth it wanting in ſeveral Copies of his time. The Paraphraſt* Nonnus *had nothing to ſay to it: Nor is it noted upon by* Theophylact, *&c. The* Armenian *Church (as one of their Prieſts informed me) allow it not a place in the Body of the Goſpel, but reject it to the latter end as a ſuſpected piece. The* Syriack *Paraphraſt leaveth it out, (that is, the Printed Paraphraſt:) but in ſome of the Manuſcripts it is found to be, though not received as the reſt of Scripture, but written upon with this Aſteriſm,* דלא איתוהי בפשיטא That it is not of the Text. *But the* Arabick *hath it, and in the* Greek *Manuſcripts it wanteth but in one of ſeventeen;* ſed ità (*ſaith* Beza) ut mira ſit ſectionis varietas, *enough to make me (he ſaith ſo too)* ut de totius iſtius narrationis fide dubitem. *But* Euſebius *noted long ago, that the ſetter forth of this Hiſtory was the ancient* Papias; ἣν τὸ καθ' Ἑβραίους ἐναγγέλιον περιέχει, *and that* it was to be had in the Goſpel ſecundùm Hebræos. Et ſulpicari meritò quis poſſit (*ſaith* Druſius) ex Evangelio illo ad noſtra exemplaria dimanâſſe: *though I ſhall conclude from hence but (as he doth) with a* Nihil affirmo.

Eccleſ. hiſt. lib. 3. fol. 32. b.

To ſay nothing here of Solomon's *Pſalter lately put forth by* De la Cerda. *Our account of* David's *Pſalms is* 150, *but the* Arabick *and ſome other Tranſlations ſet down one more.* Joſephus Hypomneſticus *ſaith that* David *made* ψαλμὺς ἀπείρους, an infinite number of Pſalms. Athanaſius *ſaith he made* 3000, *and reckoneth this to be one,* πρὸς τ Γολιαθ ὁ ἑνά, *&c. In the* Greek *Pſalters it is no rare thing to meet with it in the Manuſcripts: 'tis extant in more than one or three in our publick Library. One hath it in* Magdalen *Colledge, another in* Trinity *Colledge, and a third in* Corpus Chriſti *Colledge, given them by* Claimund *their firſt Preſident.*

Joſeph. Chriſtian. Græc. MS.
Athanaſ. in Synop.

In the late printed Copies you are not to look for it, but in the older ones you will find it, in that of Aldus *eſpecially. And* Juſtine Decaduus, *who wrote the Epiſtle to the Reader, tells you, that having gotten ſo excellent an Aſſiſtent, (as* Aldus *indeed was) they were reſolved to begin to the world (Printing was not very ancient then) with* τ θεόπνευσον βίβλον τ θείων ψαλμῶν, the Book of Pſalms inſpired by God.

And

And yet they reckon this ſupernumerary for one of the company.

You may take it perhaps as forbidden by the Laodicean *Canon among the Idiotical Pſalms. But the* Arabick Scholia *to that Canon will mind you of another matter.* לא תנון אן יקרי פי אלכינסה מזמור נ׳ר מזאמיר דאוור אלנבי לאנה זפע אלי אלנמאעת אלמקרסה אן קומא מן אלאראסס עמלוא איצא מזאמיר אחרי נ׳ר מזמאיר דאוור אלנבי ויקרונהא וזעמוא אנהם נאס מתקין מתל דאוור אלנבי ואנהם תנבוא מתלה ואחתגוא פי הרא בכתאב אלאברכסיס למא קאל עז איויל אלנבי תנבוא בניכם ובנאתכם וירון אשואחכם אחלאמא וכאנוא יקבלוא תלך אלמזאמיר אלמעמולה פמנעת אלגמאעה. *i.e.* No man ſhall read in the Church any other Pſalms than thoſe of *David.* For it had been related to the Holy Synod, that certain men among the Hereticks had made to themſelves other Pſalms over and above thoſe which were made by the Prophet *David*, and that they read them in the Church, ſaying for themſelves boaſtingly, that they were good and honeſt men as well as *David* the Prophet, and that they were able to propheſy as well as He. And they alledged for themſelves out of the Book of the Acts that of the Prophet *Joel, Your Sons and your Daughters ſhall propheſy, and your old men ſhall ſee Viſions*, &c. And there were that received theſe new-made Pſalms, but the Council hereforbids them.

Joſeph Ægypt. *Cod. Concil. Arab. MS. in Arch. Roſan. Bibl. Bod.*

But I can tell you ſomething which will not make very much towards the Repute of this Pſalm. In the Maronites *Edition you find the Number in the head of it; and, which is worſe than that, it is there ſaid that* David fell'd the Giant with three Stones which he flung out in the ſtrength of the Lord. *You will not eaſily meet with either of theſe things in the Manuſcripts: Here are ſeveral to be ſeen, and one I have of my own, but all without mentioning the Number, or this Particular.*

The Revelation *of Saint* John *you know what* Eraſmus *himſelf hath ſaid of, and how little* Beza *hath ſaid to that. What if it be wanting in ſome of the* Syriack *Copies? 'tis extant in others. 'Tis wanting in a Manuſcript* Arabick *Tranſlation in* Queen's *Colledge. The printed* Arabick *hath it, ſo the* Coptick, Armenian,

nian,*&c. What if the* Laodicean *Canon acknowledge it not? it is more to be marvell'd at that it ſhould be found in the Apoſtolical. In the* Greek *I do not ſay, but in the* Arabick *Tranſlation it is thus mention'd,* אל סארסה נליאן יוחני אלמסמי לא לאבוכאלבסים, The ſixth is the Revelation of Saint *John*, called *Apocalypſis.*

Judicious Calvin *being once ask'd his opinion concerning the* Apocalyps, *made anſwer,* Se penitus ignorare quid vellit tam obſcurus ſcriptor; qui qualiſque fuerit nondum conſtat inter eruditos: *That for his part he was altogether ignorant what that obſcure Author would have, and that no body yet knew who or what he was. For the firſt part of the Anſwer, it will paſs well enough:* Cajetan *ſaid right,* Exponat qui poteſt. *The latter words (if they were his) do no become the Writer of the* Revelation, *or the man that ſpake them.*

Bodin. *method. Hiſtor. c. 7. ſub init. cap.*

Kirſtenius *in his Notes upon the Lives of the four Evangeliſts written in* Arabick *letteth fall this Obſervation:* Obſervandum quoque eſt hunc Authorem nè verbo quidem uno mentionem facere Ἀποκαλύψεως D. *Joannis*, quam quidem hunc Evangeliſtam in Pathmo ſcripſiſſe aſſerunt, quâ authoritate ipſi videant, atque ideo ſemper iſte liber inter Apocrypha reputatus eſt. *You are to note here too (ſaith he) that this Author maketh not any mention at all of Saint* John's Apocalyps, *no not in one word, and therefore they would do well to conſider what they do, who affirm that this Evangeliſt wrote that book in* Patmos. *Indeed the Book was ever yet reckoned among the* Apocrypha. *And yet his great reaſon is, becauſe this* Arabick *Author maketh no mention of the Book. But you will find the Learned man (it might eaſily be) very much miſtaken.*

His order is, not to make a full and anſwering tranſlation of the Arabick, *but to turn the principal and beſt underſtood ſenſe of it (as to him,) and ſo to ſet down the Text. He takes the ſame courſe in this matter;* Jam itaque verba Arabica ad locos hos tres pertinentia adſcribere tempeſtivum eſt, quorum periodum ultimam doctioribus hujus linguæ relinquimus. *I ſhall lay no claim to the* doctioribus, *but I doubt not to read the words right, and then the place will eaſily be underſtood. The Period which he will not undertake upon is this,* וקיל אן יוחנא אמלי אבוגלמסים.

אבוגלמסים עלי פוגיר Abogalmasis *indeed signifieth nothing, it should be read* אבוגלבסים Abogalubsis, *(there's but one letter mistaken) and then the English of it will be,* And it is said that *John* delivered the *Apocalyps* to *Pheugir. This* Pheugir *was a Disciple of his, as the same* Arabick *Author saith before.*

The leaving of this Book out of some Copies is just nothing against it; you may see as much (and as justly too) of the Canonical Epistles, and there is the same reason for all. These were more lately written, and therefore not so soon received into the Canon as the rest.

I think every man ought to have a very reverend and singular opinion of that Epistle of Clemens Romanus *to the* Corinthians; *and yet I do not think that either this or the rest of that Book was of* Tecla's *own hand-writing, no more than I believe that* John Fox *translated the* Saron *Gospels into* English. *I have seen the third Epistle of Saint* Paul *to the* Corinthians *in the* Armenian *Tongue, beginning,* Paul a Servant of Jesus Christ, *&c. and an Epistle of the* Corinthians *to Saint* Paul *in the same Tongue, beginning,* Steven, *&c.* to our Brother *Paul,* greeting. Kirstenius *saith that there be many Epistles of Saint* Paul *in* Arabick *which we know not of yet. The* Armenian *Priest I mentioned before told me they had more Books of* Moses *than we.*

Lib. MS Armenicè cum versione Ital. apud ingeniosissimum virum Gilbertum North.

But now to discharge my self of all this that hath been said, and to give up a sincere and sober account of the thing. An indifferent man of any Nation under Heaven could not deny but that this Book throughout discovereth an incomprehensible secret power and excellency, enabled to make *any man whatsoever* wise to Salvation. *And that Canon of it which is undoubtedly received on all hands is sufficiently entire. And for* detracting *any the least jot or tittle* from this, *unless it be notoriously made known to be heterogeneous and abhorrent, (and* he that believeth *this too must* not make haste) God shall take away his part out of the Book of Life. *But for* him that shall add *any thing* thereto, *though it were a new Epistle of Saint* Paul *(as to* Seneca *or the* Laodiceans*) and as good as any of these we have,* God shall add unto him the Plagues that are written in this Book.

You must not reckon of the Scripture by the Bulk. It were the biggeſt Book in the world if it were leſs than it is; and it was purpoſely fitted to that proportion it hath, that it might compare and comply with our ſize and magnitude. If you would have all written that Solomon *diſputed* from the Cedar in Libanus to the Hyſſop that grows upon the wall, *or all that which was done and ſaid by* One *that was* greater than he, and ſpake as never man did; the world it ſelf would not be able to contain the Books that ſhould be written. Amen. *That is,* The Lord let it be ſo as it is.

¶ *It will not be ſo ſucceſsful an argument for this Book to urge the miraculous Conſervation and Incorruption of the Text. The* Alcoran *it ſelf hath had much better luck.*

That of the Old Teſtament, how tenable ſoever it hath been made by their encompaſſing and inacceſſible Maſora, *I do not find it ſo altogether (though wonderfully enough) entire. But for the New, there's no prophane Author whatſoever* (cæteris paribus) *that hath ſuffered ſo much at the hand of time. And what of all this? Certainly the providence was ſhewed to be greater in theſe miſcarriages (as we take them) than it could have been in the abſolute preſervation. God ſuffered* Tares *to be ſowed in the Genealogies* (while men ſlept) *or in ſome Elemental parts, that we might not inſiſt upon thoſe* משגרות שאלות (*ſee* Ben. Bar-Jonah's *Itinerary*) Extracta quæſtionum, *as theſe things are called and kept by the* Jews *themſelves. It is an invincible reaſon for the Scriptures part, that other eſcapes ſhould be ſo purpoſely and infinitely let paſs, and yet no ſaving or ſubſtantial part at all ſcarce moved out of its place. To ſay the Truth, Theſe Varieties of Readings in a few by-places do the ſame office to the main Scripture as the Variations of the Compaſs to the whole Magnet of the Earth; the Mariner knows ſo much the better for theſe how to ſteer his Courſe.*

¶ *For the Style of this Scripture, it is unſpeakably good, but not admirable in their ſenſe who reckon the height of it from the unuſualneſs of the phraſe. The Majeſty of that Book ſits upon another Throne. He that was among the Herdſmen of* Tekoah

did

did not write like him that was among the Priests at Anathoth. *Read* Ben Syra *and the* Arabick *Centuries of Proverbs: Read the* Alcoran *it self. Though the saying of our Saviour,* It is easier, *&c. was originally,* It is easier for an Elephant, *&c. yet* Mahomet *expresseth as our Saviour did,* They shall not *(saith he)* enter into Paradise, חתי ילג אלנמל פי סם אלחיאט till a Camel go through a Needles eye. *You will get more by that Book to this purpose, if you make no worse use of it than you should. Yet you must have a care too, for the Authors of that good confused heap have elsewhere express'd loosely enough. They say in another* Surat, אן אללהי ומלאיכיה יצלו עלי אלנבי That the Angels and God himself too say prayers for his Prophet, *that is, that God prayes for* Mahomet. *An odd saying you may think, and yet how much different can you make it to be from that of ours, where it is said that* the Spirit maketh intercession for us? *&c. But do you make this use of it. It is from hence that the* Mahumetans *express the memory of the Dead in God, (especially of the Prophet himself) by those strange words,* Peace and the Prayer of God be upon them. *Alcoran in Sura* אלחראב. *in Azoar.* 17.

But if you would raise a Reputation upon our Scripture like your self, and the dimensions of a man, take it from those without. I should think it to be very well that Aben Rois, *in his* Arabick *Commentaries upon* Aristotle's *Morals translated into* Latine, *should call the greatest man of the East,* Beatum Job, Blessed Job, *and urge him for an example of Fortitude.* Augustin. Steuch. *in Job ult.*

Galen, *in his Book* De usu partium, *not knowing what to say to the hair of the Eye-lids, why it should so strangely stand at a stay and grow no longer, takes an occasion to undervalue* Moses *his Philosophy, and saith of God,* Neque si lapidem repentè velit facere hominem efficere id poterit, *&c. (yes but* he could even of these stones *too.) But old* Orpheus *sayes that the man that was born out of the water (so* Moses *indeed is to be called in the Ægyptian) did well; and* Dionysius Longinus, *(one that knew what belonged to expression) having first of all cast a scorn upon his* Homer, *saith,* τῶ Ἰουδαίων νεμοθέτης, *that* the Law-giver of the Jews, οὐχ ὁ τυχὼν ἀνὴρ, (no ordinary man neither) was in the right, when he brought in his God, saying, Γενέσθω φῶς, καὶ ἐγένετο, Let there be Light, and there was Light, *&c.*

If you ſee what Strabo, Tacitus, Juſtin, Diodorus Siculus, * Ptolemy, *&c. have ſaid as to this, you will be no great loſer (in your Faith) by the hand.*

* See the Tranſlation of *Abu Maaſciar*, or *Albumizar*, *Introductor.* lib. 5. c. 9.

I have thus much left to wiſh (and I hope I do it well) to this Book, that it might be read (ſo far as this is poſſible) in a full and fixt Tranſlation; and upon that a clear and diſingaged Commentary.

The way to do this will not be to do the work a-great, and undertake the whole or any conſiderable part of the Book by one man, if he could live one Age. How little we have gotten and how much loſt by thoſe who have prayed to God they might live to make an end of all the Bible in Commentaries, you cannot chuſe but perceive enough.

You muſt not think to look upon this Mirrour of the Word as you are to be ſeen in Roger Bacon's *Perſpective*, ubi unus homo videbitur plures, where one man will ſeem to be more than ſo. *No, break the Glaſs in pieces, and ſee every one a face by himſelf. He that ſhall thus begin to build may perhaps be one of thoſe that will be able to finiſh.*

Leo Moden. *De gli Riti Hebraici, part.* 1. *The* Jews *when they build a houſe are bound to leave ſome part of it unfiniſhed, in memory of the Deſtruction of* Jeruſalem. *The beſt Maſter-builder that ſhall come to this work will be forc'd to do ſo too. And yet if thoſe that have undertaken upon the whole, had inſtead of that compleated but one ſmall part, this Houſe of God and Tabernacle of good men had been reared up ere this.*

He that goeth upon this with any Intereſt about him, let him do otherwiſe never ſo admirably, he does indeed but tranſlate an Angel of Light into the Devil. I would not render or interpret one parcel of Scripture to an end of my own, though it were to pleaſe my whole Nation by it, if I might gain the World. Theſe Wreſters *of the Book are* unſtable, *if not ignorant men, and it will follow that they muſt needs do it* to their own Deſtruction.

When all theſe things are fitly and underſtandingly reſolv'd upon, it would be good too to bring theſe principal matters as near to a Standard as we can, that we might have ſomething to truſt to and ſettle upon.

Some ſay that the Heavens could not move unleſs the Earth ſtood ſtill. I am ſure ſince the Earth began to turn about, The Kingdom

Kingdom of Heaven hath ſuffered a violence *of Reſt, and doth not ſeem to be ſo* open to all Believers *as before.*

I am ſorry I have ſo much to accuſe my Nation of, that ever ſince the times of Henry *the VIII. they ſhould go about in a maze of Reformation, and not know yet how to get either us or themſelves out.*

I am not much given to the admiration and amuſements of Aſtrological matters, therefore I will not tell you (plainly) here what * Ptolemy, Cardan, Silen, Alchindus, Eſhwid, Roger Bacon, *&c. ſay of us. And yet the ſage* Guido Bonatus *(Zoroaſter in chief to ſome Almanack-men) I cannot chuſe but give you notice of. This Gymnoſophiſt in the 13 Chapter of his firſt Part tells you that Chriſt himſelf was an Aſtrologer, and made uſe of Elections. The ſame man in the third Chapter of his third Part is buſie to let you know under what Figure of the Heavens you are to pare your Nails.*

* *Giafar Abu Maaſciar Belchita* (commonly called *Albumazar Abalachi*) putteth our Religion under the Dominion of ♀; *Indè* (ſaith *Koger Bacon*) *intricatioribus & profundis maximè momentis laborat, propter impeditos illos* ☿ *motus, & Eccentrum Eccentri.* It is indeed like enough to ♄ in one ſenſe, It is good with the good, and bad with the bad. *Facit homines ancipitis naturæ & ſemper nova excogitantes, qui non quieſcunt & non adeò manifeſtè ſua agentes,* Ranzovius. *Alchindus* ſaith that we are ſignified by the Woman-planet, *unde Oratoria figuris & picturis decorari ſolent.* What, becauſe you *Turks* have none? Would the Religion had no more to do with that Planet than ſo. Others put us under the Sun. (I think they cannot tell what to put us under very well.) *Silen* ſaith that we are governed by the Moon, and the *Scots* by ♄. If it be ſo, then ♄ is not ſo dull a Planet, as *R. Bacon* took him for, who giveth this reaſon why the *Jews* reſted upon the Saturday. But as to the firſt, our *Eſhwid* quoteth an old Aſtrologer to ſay as much, and with this *UNDE, Angli vagi ſunt & inſtabiles, nunc ad ſummum nunc ad imum delati,* Diſt. 8. cap. 1. fol. 42. 2. *Ptolomy* placeth us under ♈ and ♂, *unde impatientes regni,* &c. ſaith he. *Cardan* addeth that therefore we are a rebellious and unlucky Nation, *ſemper novos ritus Legis & Divini cultûs fabricantes, aliquando quidem in melius,* but for the moſt part *in deterius,* In *Tetrab. c.* 3 *tex.* 12. *Hali Aben Ragel* ſaith, that he found in an old Book called *Andilareproſu,* that the Sign of the world is *Aries.* It is the ſame with ours. And it were well that the *faſhion of the* whole had not leſs *paſſed away* than that of the *Diviſos orbe Britannos.* They did right to call us a people *by our ſelves,* for I think we are like to no body elſe.

But that which I indeed intend to ſay to you is this. In the Geographical Reſemblances I find that Maginus *could liken* Scotland *to nothing: But for* England, *'tis fanſied by ſome to come very near the faſhion of a Triangle. I am ſure 'tis far enough from a Square, or that Honeſt man in* Ariſtotle *who falleth ſtill upon*

upon his own Legs. The Arabick Nubian *Geographer likeneth us to an Eſtrich, (indeed we have digeſted Iron enough.) But this is that ſilly thing* which leaveth her Eggs in the Earth, and warmeth them in the duſt; and forgetteth that the foot may cruſh them, or that the wild beaſt may break them. She is hardened againſt her young ones as though they were not hers, her labour is in vain without fear. *And why?* Becauſe God hath depriv'd her of wiſdom, neither hath he imparted to her underſtanding. *And yet* what time lifteth up her ſelf on high, ſhe ſcorneth the Horſe and his Rider.

Indeed if ever any Nation periſhed for want of Knowledge, *we are like to be the men.*

NOTES

NOTES UPON SOME PASSAGES OF SCRIPTURE.

CHAP. I.

Alſo he bad them teach the Children of Judah *the (uſe of the) bow: Behold it is written in the Book of* Jaſher. 2 Sam. 1.18.

A Strange Parentheſis to all Reſpects, but eſpecially that of the *Bow*. Yet ſo the *Targum* reads it, and ſo the *Rabbines* conſtantly expound. *Rab. Solomons* gloſs is. And *David* ſaid——— *from henceforth ſeeing that the mighty in* Iſrael *are* ſaln, it *will be neceſſary* that *the men of Judah* learn to exerciſe their armes, and *to draw the bow*. *Levi Ben Gerſom* ſaith, that *inaſmuch as* David *ſaw that the death of* Saul *was cauſed by his fear of the Bowmen, and that there was none in* Iſrael *skill'd in this kind of* Artillery, he *gave order* that the *men* of *Judah*, (as *being* the *principal men* at *Armes*) *ſhould be* taught *the uſe* of *the Bow*, *&c.* To the ſame purpoſe *R. David*, and others quoted in the *Celi Jakar*, *fol.* 264. *a.* & *b.* And yet *R. Iſay* ſaith, that Saul *and* Jonathan *taught the ſons of* Judah *the bow*, becauſe the *ſons*

of Judah were mighty men, and fit to draw the Bow by the bleſſing of Jacob, Gen. 49.8. Where it is prophecied that the hand of *Judah* ſhall be in the neck of his Enemies, that is, (ſaith *Chimhi* as ſome of our *wiſemen* expound) *the Bow*. Therefore they take the *Book of Jaſher* to be the firſt of *Moſes* called *Geneſis*, in which the *Acts* of *Abraham*, *Iſaac*, and *Jacob* the *Jeſharim*, or upright men are recorded; but eſpecially they take the Book to be *Beracoth Jacob*, or the *Bleſſings of Jacob*. Thus the Jewes.

Though we have *wiſemen* of our own to follow them in the interpretation of the *Bow*: yet they will appear to be as idle in *this*, as in their conceipt of the *book*.

Is it a thing to be thought that the men of *Judah* were now to learn the uſe of the Bow? 'Twas the common Tactick practice.

The Hebraiſm of Bow is like that of Bread: It is named for all other kind of Ammunition. And where's the conſequence here that becauſe *Saul* and *Jonathan* (excellent Archers themſelves, for the Bow of *Jonathan* turned not back) fell down before the Arrows of the *Philiſtines*, that therefore the men of *Judah* ſhould be taught the uſe of the Bow? But the Coherence is worſe. And *David*, *&c.*

The Author of the Book bringeth *David* in beginning an *epicedium* upon the death of *Saul* and *Jonathan*, and immediately breaketh him off with an impertinent command to the ſons of *Judah*, that they ſhould learn to handle the Bow. And where is it, or why is it that this *ſhould be written in the Book of Jaſhar*?

Therefore *Mariana* very underſtandingly ſtept aſide out of the common Road of Interpretation, and conſidered with himſelf that the Bow here might be taken for the Title of the Song, which cannot be ſtrange to them that will compare this with the granted ſuperſcriptions upon *David*'s Pſalms, as *Pſal.* 69. To the chief Muſitian upon *Shoſhannim*. *Pſal.* 67. Upon *Neginoth*. *Pſal.* 59. To the chief Muſitian *Altaſhith*, *&c.* So here to the chief Muſitian *Keſheth*, or the Bow. For ſo the Text is to be read. And he bade them, that is, the chief

chief Muſitians, *Heman*, *Ethan*, and *Jeduthun*, to teach the ignorant people how to ſing this Lamentation of *David* upon the death of *Saul* and *Jonathan*. It was intituled *Keſheth*, or the Bow, becauſe it was occaſioned by the *Philiſtin* Archers, 1 *Sam.* 31. 1. But eſpecially reſpecting to the Bow of *Jonathan*, which returned not back from the bloud of the ſlain, as the Song it ſelf expreſſeth. And *David* could not but remember the Bow of *Jonathan* out of which *that arrow was ſhot beyond the Lad*, 1 *Sam.* 20. 36. It was the time when that Covenant was made, and that affection expreſſed betwixt them which was greater than the love of women.

And 'tis ſaid there too that *David* exceeded, *v.* 41. And there alſo *Jonathan* required that this kindneſs of the Lord ſhould be ſhewed unto him longer than he lived. *And thou ſhalt not only whileſt yet I live*, &c. *v.* 14, 15.

The Lxx will bear out this Interpretation. The verſion there is. Καὶ ἐθρήνησε Δαυὶδ τὸν θρῆνον τοῦτον ὅτι Σαοὺλ καὶ ὅτι Ιωναθὰν τὸν υἱὸν αὐτοῦ καὶ εἶπε τοῦ διδάξαι τοὺς υἱοὺς Ἰούδα. Ἰδοὺ γέγραπται ὅτι βίβλῳ τῆς εὐθοῦς. [that is] And *David* lamented this Lamentation upon *Saul* and *Jonathan* his Son, and cauſed it to be taught to the Sons of *Judah*. Behold it is written in the Book of the Juſt man.] So the vulgar. *Planxit autem David planctum hujuſmodi ſuper* Saul *& ſuper* Jonathan *filium ejus, & præcepit ut docerent Filios* Judah *planctum ſicut ſcriptum eſt in libro Juſtorum.* And here 'tis plainer yet that *David* commanded to teach the Sons of *Judah* this Lamentation. 'Tis true the late Editions of this Tranſlation have ſhifted in the word *Arcum* inſtead of *Planctum*. But in the ancient Manuſcripts it is ſo as I have quoted it. And in the Elder printed copies 'tis *Arcum*, but in the Margin only which afterwards crept into the Text, if I may call the Tranſlation ſo.

Therefore alſo by theſe two great Authorities that which the Sons of *Judah* were commanded to learn was not the uſe of the Bow. But the Bow, as 'tis originally ſet down, that is, a Song of *David* ſo called, or this Song of Lamentation over *Saul* and *Jonathan*. And this is that which was written in the Book of *Jaſher*. Why this Book was ſo called, or who

was the Author of it, I cannot tell you. That it was not the firſt of *Moſes* (as the Rabbines would have it) is ridiculouſly plain. *Joſephus* hath let us know thus much that it was a *Record in the Temple*, and you muſt not think it hard if it be loſt to us as yet, you ſhall hear more of this hereafter. It is quoted twice in Scripture, here and *Joſh.* 10. And if both places be conſidered, 'tis to be judg'd that nothing was recorded in this Book but Memorials of this kind, and which is more to be noted, they were metrical too. The place in *Joſhua* put to this here maketh it clear. There it is quoted out of the Book of *Jaſher*, that the Sun ſtood ſtill in *Gibeon*, and the Moon in the valley of *Ajalon*. This Quotation is a plain Canticle. *Chimhi* cometh ſo near to the matter, as only to make a doubt of it. But the thing is certain, It is reckoned among the 10 Songs by the Mechilta an old Commentary upon *Exodus* to the 15 Chapter. The 4 is that of *Moſes* before his deceaſe: and the 6 is that of *Deborah* and *Barak*, and this of *Joſhua* is the fifth. I would ſay more of this had not the learned *Maſius* prevented me upon the place, *Joſh.* 10. 12. This is enough to ſhew that the Song of the Bow might, but the uſe of it could not be ſet down in the Book of *Jaſher*. It is certain that this command of *David* to the Children of *Judah*, is not delivered in Meeter. Indeed matter of that kind was no fit ſubject for a Song. And now 'tis come to *Tyndalls* turn again, for the *New* muſt be corrected by his *Old Tranſlation*. He rendred thus, *And* David *ſang this Song of Mourning over* Saul *and over* Jonathan *his Son, and bade to teach the Children of* Iſrael *the Staves thereof.*

Here I may note ſomething more, and I marvail at it too, that the vulgar Edition hath one verſe over and above in the Canticle of the Bow. *Conſidera Iſrael pro his qui mortui ſunt, ſuper excelſa tua vulnerati.* It ſeemeth to pretend as if it would tranſlate the firſt verſe of the Song; but that's done, and better too, immediately in the next, *Inclyti* Iſrael *ſuper Montes tuos interfecti ſunt. Quomodo ceciderunt fortes?* I found it ſo in ſome of the written as well as the printed Copies: And yet I think *Arias Montanus* did better to leave it out, than ſome others ſince

ſince to keep it in. It is plainly void and ſupernumerary, and an eſcape not fit to be accounted upon the Sageneſs of that tranſlation.

CHAP. II.

Why our Saviour ſaid not Jehovah Jehovah, *but* Eli Eli, *(as Saint* Matthew*) or* Eloi Eloi, *(as Saint* Mark*) in that great caſe of Dereliction.*

FOr the variety of Reading, the Criticiſm need not be done over again. According to the *Syriack* tranſlation of the Pſalmes, Saint *Mark* might as well ſet it down *Eloi Eloi*, as Saint *Matthew* after *Davids* Hebrew *Eli Eli*, 'tis all one. *My God*, &c.

To the Reſpect of the Queſtion we know already that the greateſt enterviews 'twixt God and man paſs eſpecially upon the termes of theſe two Attributes *Mercy* and *Juſtice*, where alſo it will be ſomething too, to obſerve how Mercy rejoyceth againſt Judgment.

The Hebrews note, *Quando egreditur ſententia ad Clementiam, &c.* That in all proceedings of God with men concern'd in mercy and loving kindneſs, he chuſeth to be called by his great Name *Jehovah*, as to *Moſes* in the Clift of the Rock, *Jehova Jehovah. The Lord merciful and gracious, ſlow to anger*, &c.

But as the ſame Doctors obſerve, *Quando egreditur ſententia ad juſtitiam, &c.* In any proceſs of Juſtice and Judgment, *&c.* he alwayes ſtileth himſelf *Eloah* or *Elohim*. So the matter will be to diſtinguiſh of the uſe and dignity of theſe two names as to this purpoſe.

Jehovah is his proper name of his own Impoſition, and incommunicable to any Creature, of what Rank or Quality ſoever: a Name of ſuch immoderate Reverence amongſt the oldeſt Jewes, that it was forbidden to be written right or pronounced at all in this world, but by the High-Prieſt, and but in one

one place, the *ſanctum ſanctorum*, and but at one time of the year, in the day of expiation.

And (which is more to the purpoſe) only in one caſe, which was that of Benediction, when the Bleſſing and Goodneſs of God by the holy intervention of the Prieſt was to be derived down upon the People.

At any other time or in what place ſoever for any man of *Iſrael* to preſume to utter this Name was more than death by the Law, as by a report of theirs in the Talmud in the caſe of *Teradion*'s ſon.

And as it would ſeem to be by the Jews, our Saviour might not himſelf make uſe of this Name in kind: for after their malicious rate of Tradition, they hold that he did all his miracles by the *Paraphraſticall Tetragrammaton*, or *Shem hamphoraſh* (as they call his Name at length and in other words) and this way of Enunciation they ſay was cut into his feet, and produced as occaſion ſerved, as to caſt out Devils (by a known Receſs of the black Art) through *him that is the Prince.* And to exalt and make up the Legend they can afford his mother (the bleſſed Virgin to us, and very well ſpoken of in the *Alcoran* it ſelf) no better language than that ſhe was a cunning woman, and brought this kind of Legerdemain out of *Egypt*.

Elohim. *Elohim* (ſaith a great Maſter in the Language) *Nomen divinum à Judicio, quaſi Deus Judex*, though I think he tranſlated this ſenſe rather from the uſe than the power and Original of the word, which retained (as many other) in the *Arabick*, though not in the Hebrew; reacheth not to this meaning directly, (and yet not unfitly) for there it ſignifieth firſt for power and force, and nothing could more properly make up the Judge of all the world in words, then ſuch as were derived from a ſenſe of Omnipotency. And to this the Scripture beareth witneſs and correſpondency enough.

Now this Name of *Elohim* is not proper to God, but common to him with the Creature. The Angels are called ſo, *Pſal.* 86. 8. Men are called ſo, (the Judges eſpecially) *Exod.* 21. 6. 1 *Sam.* 2. 25. Nay and the falſe Gods too. *Joſhua* 23. 16. The

ſum

ſum is, that the Name *Jehova* was of higher Import and eſtimation, than that of *Elohim*. Alſo that in addreſſes of mercy and loving kindneſs God was pleaſed to be called rather by the former, but in thoſe of *Execution* and *Sentence* by the later.

Therefore our Saviour (in the caſe he was) cryed not *Jehova, Jehova*: (much leſs Father, as at other times) but *Eli Eli*, or *Eloi Eloi*, My God, My God: as naming the Judge of all the world, and doing the extreameſt right upon his own Son treading the Winepreſs alone under the perſon of all Mankind.

CHAP. III.

בית עליה or ὑπερῶον.

And he ſhall ſhew you a large Upper Roome, *&c.* Mark. 14. 15. *And when they were come in, they went up into an* Upper Roome, *&c.* Act. 1. 13. *Whom when they had waſhed, they layed her in an* Upper Chamber, Act. 9. 37. *Then* Peter *aroſe and went with them, when he was come, they brought him into the* Upper Chamber, v. 39. *And there were many lights in the* Upper Chamber, *where they were gathered together*, &c. Act. 20. 8. *And there ſat in a window a young man named* Eutychus, &c. *v.* 9. The Upper Roomes.

THe Latin turneth it *Cœnaculum*, for that the Faſhion was to ſup or dine in theſe *Upper Roomes*. But that is the Roman faſhion (and not that neither.) The Jews eat no Supper here but that of the Paſſeover, (as the Chriſtians afterwards that of the Lord in the ſame place.) It was their *Beth Tephillah*, or private Houſe of Oratory in the upper-moſt part of their Dwelling Houſes. *Mark* 14. 15.

The Diſciples therefore being returned to *Jeruſalem* from the *Mount Olivet* ἀνέβησαν εἰς τὸ ὑπερῶον, went up into an *Upper Roome* where they continued all with one accord in prayer and Supplication, *Act.* 1. 13, 14.

Scholiaſt. Syriack Mſ. in Act. Apoſtolor. in Arch. Bibl. Bodleianæ.

A *Syriack* Scholiaſt upon the place, ſaith, That *it was the ſame (upper roome) in which they had eaten the Paſſeover.*

Ludovic. de Dieu Animad. in Act. c. 1. 13.

It was ſo truly an *Houſe* of *Prayer*, that by ſome it is taken for an upper Roome in the Temple it ſelf. For ſo it may ſeem by the former *Treatiſe*. (*Ch.* 24. 53. ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, *&c.* And they were continually in the Temple.

Geograph. Nubienſ. Clim. 3. Par. 5. p. 113.

And an Arabick Geographer findeth this *upper Room* in the Temple of *Sion, where yet* (ſaith he) *the Table remaineth, upon which our Lord did eat with his Diſciples, and that it uſeth to be ſolemnly viſited upon the Thurſday*, meaning (as I think) that before Eaſter.

I added this to *De Dieu's* note becauſe it ſeemeth to bear up towards his meaning, but it is not to be expected that it ſhould prove ſo in the Receſs.

I can tell that the *Second*, as the *Former Temple* (1 *Chron.* 28. 11.) had its ὑπερῶα or *Upper Rooms*, and thoſe too of religious uſe, but not of this kind. Judge of the reſt, by one o. the likeſt, and yet nothing at all to this purpoſe.

Talmud in Middoth. c. 4. fol. 37. a.

The *Code Middoth* maketh mention of an ὑπερῶον or *Upper Room* in the ſecond Temple, the Weſtern wall whereof was let in with holes into the *ſanctum ſanctorum*, &c. But it followeth in the *Miſhna*, that the uſe of theſe was (*when occaſion of reparation ſhould require* (as the Gloſs there) *to let down the workmen* by ropes in Cheſts into the *Sanctum Sanctorum*, *&c.* כרי שלא יזונו עיניהם that they might not feed their eyes ('tis the expreſſion of the Text) with the ſight of that Preſence there.

To ſpeak it after our own rate. Such profane and common men might not enter by the doors, nor be ſuffered to ſee any more of that holy place than they were to mend.

As I will not deny, ſo neither will I charge any Superſtition upon this practice, but when I compare their extreams with ours, I can be ſorry to think that inſtead of *Holineſs* upon *Aarons* Breſtplate, we are now about to write *filthineſs* to the Lord.

But as to the matter of the *Upper Room*, when it ſhall come to be conſidered what an ὑπερῶον of the kind we ſpeak to, is

is to be, it will be beſides expectation that any ſuch ſhould be found in the Temple.

Therefore notwithſtanding the learned likelihood of *De Dieu's* conjecture, it muſt paſs, that this *Upper Room* into which the Apoſtles went up (*Act.* 1.13.) was appertaining to ſome private houſe; though whether that of Saint *John* the Evangeliſt, as *Euodius* delivered, or that of *Mary* the mother of *John Mark* (as others have collected) cannot be certain. The Diſciples indeed were διαπαντὸς ἐν τῷ ἱερῷ, *continually* (that is *daily*) *in the Temple*. *Act.* 2.46. Not all the day, but at the hour of Prayer, ἐν ὥρᾳ τῆς προσευχῆς. *Act.* 3.1. At other times, and eſpecially for the *Breaking of that Bread*, that is the *Euchariſt* (as the *Syriack*) or *diſtribution of the Body of Chriſt* (as the *Arabick*) they met together, ἐν ὑπερῴοις, in theſe *upper Rooms*, *Act.* 20.7. which could not poſſibly be in the *Temple*, for it was not at *Jeruſalem*. They continued daily with one accord in the Temple (but) Breaking Bread κατ' οἶκον from houſe to houſe, or as the margin there is, at home. *Act.* 2.46.

And now to reflect upon the word, that meaning which is intended, this is to be remembred.

That the *Jewes* were bound to worſhip in the Temple, towards the Ark; without the Temple, towards that, or at leaſt towards the place whereabouts that was, at what diſtance ſoever.

It is noted by *Caſus Effendus* in his Commentaries upon the *Alcoran* to *Sura tol bacara* which is the ſecond Chapter, where he ſaith *that the Nazarites* (as he calleth us Chriſtians) *worſhip toward the Eaſt, the Jews towards their Countrey.* *Caſ. Effend. Com. ad Alcoran. Arab. Mſ. in Archiv. Laudinis Bib. Bod.*

The Canons for this out of the 2 *Chron.* 6. are ſet down by the *Talmudiſts* in *Beracoth Cap.* 4. *fol.* 30. *a. Maimon. in Halaca Tephilla Cap.* 5. *fol.* 42. *a. Orach chajim Num.* 94. *Shulehan Aruch Num. Eod. fol.* 40.

And the rule is of a ſtrict requirie, for the *Miſhna* ſaith that in *caſe a man at the hour of Prayer ſhould be riding abroad upon* his Aſs, he muſt alight, if that may be, *or if not, yet he muſt turn his face toward the Sanctuary. In like manner he that is*

carried in a Chariot, or in a Ship at Sea. And if he cannot turn his Face, he muſt turn his heart toward the Sanctuary. Talm. in Berac. Cap. 4. fol. 28. b. Maim. in Halac. Tephil. C. 5. Num. 3.

And therefore the Reader is to be adviſed of that paſſage in a learned Author, where he telleth that though it be more than he know whether the *Jews bury their dead (as we Chriſtians) towards the Eaſt, yet he is ſure they pray that way.* 'Tis true they do ſo, but no otherwiſe than of thoſe in theſe parts which lie Weſt of the Holy Land. And ſo their own *Rabbin* is to be underſtood, where he ſaith, *Dalla parte di Oriente è poſto un Arca &c.* that the *Jews* ſet their Ark in the Eaſtern part of their Synagogues.

Stickard de Jure Reg. Heb.

Leon Midena Hiſtor. de gli Riti Hebraici di quiſti tempi Part. 1. C. 10. Num. 3.

He treateth of the modern uſes of the Hebrews, according to which they are to have a little Cheſt imitating as much as it may the faſhion of the old Ark, in which they put the books of the Law, and do their devotions towards it. This Ark they therefore always ſet in that part of their Synagogues which pointeth towards *Jeruſalem*, ſo that thoſe in *Italy*, as any where elſe in theſe Weſtern parts, were to place it towards the Eaſt.

Johan. Baptiſt. Bellus de Templo Augulari, C. 9. pag. 164.

And for him that ſaid that the *Jews* within *Solomons* Temple, worſhipped towards the Weſt; but without it, towards the Eaſt, I remember ſuch a Proverb in the Arabick Centuries, That the *errors of wiſe men are ſo too*; but if I grant him that this was learnedly, I muſt tell him too that it was (induſtriouſly indeed enough and) ſufficiently miſtaken. *Solomon's* Temple I know was ſet towards the Weſt, and I know for what reaſon too, and that the Worſhippers within the Temple turned that way, not towards the Weſt, but towards the Ark which was placed at the Weſt end of the Sanctuary. Without the Temple they worſhipped towards the Temple it ſelf, and according to their diſtance of abode, towards the holy City, or however towards the holy Land: meaning ſtill the Place where the Ark was. And to this rule whatſoever, whereſoever, they ſay as concerning this matter, is to be enacted.

Now the better to accommodate this rite of Devotion, their private

private Oratories were appointed in the uppermoſt Contignation of their Houſes, called therefore by them עליות *Alijoth* from *Alah* to go up, which the Greek well rendred (and from them the Authors of the New Teſtament) ὑπερῶα, *upper Roomes*, ſo the *Syriack* and *Arabick* have rendred or rather expreſſed, for they do it for the moſt part by the ſame word. And ſo the Original ought to have been turned *Dan.* 6. 10. *Jeremie* 22. 13, & 14. and elſewhere. I ſay not ſimply Chambers, as we do it, but *upper Chambers*.

Here (as hereafter) I forbid any quarrel againſt the grave and learned interpreters of *That book*.

The work was *uſque ad invidiam aliarum gentium elaborata verſio*, as one ſaid that underſtood it. Yet to ſhew us how unprofitable we men are when we have done all, the Jewes ſay that God himſelf when he made this World, purpoſely left one part unfiniſhed. 'Tis old *Eleazar*'s Tradition in the *Zohar* פנת צפון לא גמרה he left a hole in the North. *Druſius.*

Now then for the Notation o the word, ὑπερῶον ſaith *Euſtathius* is from the *Lacedemonian* ὦα, for ſo they call Τὰ μετέω. ἐκ τῶν οἰκημάτων, the uppermoſts of their Houſes, ὑπερῶον (ſaith *Moſchopulus*) οἴκημα τὸ ὑφ' ἑτέρῳ ᾠκοδομημένον, ὃ καὶ παρὰ τοῖς Ἀττικοῖς Διῆρες λέγεται, is a Room built upon another Room, &c. And he interpreteth ὑπερῶον by Διῆρες, as *Heſychius* doth Διῆρες by ὑπερῶον. κλίμαξ, and ὑπερῶον by ἀνάγεων, as the upper Room is called *Mar.* 14. 15 *Luke* 22. 12. So that the Greek account of this word is the very ſame which the Hebrew Grammarians give of their *Alijoth*, they are ſo called ſaith *Kimki* לפי שאדם עולה בהם becauſe they are to be gone up to by aſcents, as being in the uppermoſt parts of the Houſe. *Euſtath. in Iliad.* ω. *Moſchopul.* περὶ χεδῶν p. 138.

And the Ἀνάγεων in the Goſpels is the very ſame with the ὑπερῶον in the *Act. chap.* 1. The very ſame *upper Room* (If the Scholiaſt I firſt mentioned hath obſerved rightly.) However, the ſeveral words ſignifie the ſame thing, and ſo the Arabick and the Syriack have tranſlated them, and in both places, by the very Hebrew word it ſelf, *Alijah*.

Now you ſhall ſee how all this holds.

Daniel the Prophet, after the *ſigning of the writing went in-* *Dan.* 6. 10.

to his house, and his Windows being open in his Chamber (his *upper* Chamber it should be) *towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to his God,* &c.

The Greek is, Καὶ αἱ θυρίδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερῴοις κατέναντι Ἱερουσαλήμ.

Upon this practice of *Daniel* in *Babylon*, the *Talmudists* ground that *Canon* in *Beracoth*, *That no man pray but in such a Room, Shejesh bo Challonoth, which hath Windows or Holes in the Wall, opening towards the Holy City.*

Talm. id Berac. c. 5 fol. 31 a. & 34. b.

And *Benjamin Bar Jona* saith, that the *Jewes* of his *Time* in *Babylon went* to Prayers בכנסיות ועליות דניאל *not only in their Synagogues, but in this very upper Room of* Daniel. *It was an old stone-house,* (*he saith*) *and that it was built by the Prophet himself,* &c. *Bar Jona* died in the year 933, of theirs, that is, 1173. of our Computation.

Juchasan. fol. 131. Tsemach David. fol. 55.

It shall be plainer yet by this Tradition in *Tobit*.

Sarah the daughter of *Raguel*, in distress at *Echbatane*, is said to have gone up אל עליית אביה into *her Fathers upper* Room (so some *Hebrew* Copies of that Book) and *that there she prayed, &c.* I meet with an Arabick Translation which rendreth מצת אלי בצנע ביתה ולמתכל &c. that *she went into the Bed-Chamber of her house, and did not eat, &c.* The Author understood not the Place.

Tobiæ versio Arab. Ms. in Arch. Bodleian.

But the Original Hebrew (so the Jews Edition at *Constantinople*, reprinted afterwards, and translated by *Paulus Fagius*, is taken to be) readeth thus, That *she went up into her upper Room, and turning her self* נגד החלון *towards the window, she prayed and said, &c.* which the Greek very well rendred (as that in *Daniel*) πρὸς τῇ θυρίδι, towards the window or hole in the wall, which opened towards *Jerusalem*. And though the Greek) expresseth not that *She went* up, yet it plainly saith, that she *came down* ἐκ τῆς ὑπερῴου, out of her *Fathers Upper Room* saith the Hebrew of *Munster*'s Edition, The Greek is ἐκ τῆς ὑπερῴου αὐτῆς, *out of her own*, The *Original Hebrew* is out of the *upper Room in which she had prayed.*

Note here that in stead of the Greek πρὸς τῇ θυρίδι, the Hebrew of *Munsters* Edition is that she prayed לפני חשם *Before*

fore the Lord, that is, towards His Sanctuary at *Jeruſalem*, where the *Shecina* ſate. And therefore theſe or this Hole in the wall, (it was commonly but one) is called in *Jeremy* the Prophet, *Gods window*, *Chap.* 22. 14. *Wo unto him that ſaith, I will build me a wide Houſe and large Chambers* (it ſhould be *Upper Chambers*, and ſo *v.* 13.) *and cutteth him out Windows* (it ſhould be *My Window*, as the Margin confeſſeth) *and it is ſieled with Cedar, and painted with Vermilion.* The meaning is, that if a man ('twas ſpoken of a King) ſhall raiſe himſelf up a vaſt and ſtately Pile of Building, and proportionably erect an *Upper Room* to my honour and Service, and cut me out a *Window opening towards the place of my Sanctuary, and ſiele it with Cedar, and paint it with Vermilion*, yet if this be done by *oppreſſion* and *unrighteouſneſs*, *Wo* to the man and his magnificence.

Here we may give to, and take light from *Petronius*.

He calleth *this Window* or *theſe Holes in the Wall*, *Summas Cæli auriculas*. The *uttermoſt ears of Heaven*, as the Learned *Petit* hath almoſt obſerved before me. *Variar. Lection. lib.* 2. *c.* 1.

Judæus licet & porcinum Numen adoret,
Et Cæli ſummas advocet auriculas.

The Jew though that the Swine as God he fears,
And prayes as far as utmoſt Heaven hath ears.

Petronius meaneth it eſpecially of their *Proſeuchæ* (Houſes of prayer without the Towns) the reſpective walls whereof were bound to open towards *Jeruſalem*, with ſuch *Holes* as theſe. But the matter commeth to the ſame.

But wholly to aſſure the meaning of the word ὑπερῷον, and moreover to make good *this uſe* of theſe *Upper Rooms* in Saint *Lukes* own time, Receive this *Tradition* of the Elders out of the *Code Beracoth*. שחלה בנו של רגם The *Elders* deliver that *the Son of Gamaliel* (that *Gamaliel* at whoſe feet Saint *Paul* was brought up) *was ſick, and he ſent two of his Diſciples to R. Hanina Ben Doſa to pray to God for him, ſo ſoon as he ſaw them,* עלה לעליה (ἀνέβη εἰς τὸ ὑπερῷον) *he went up into* *Talmud in Ent. Omendin. Berac c.* 5. *fol.* 34. *b.*

unto his Alijah, or Upper Room, and there prayed to God for mercy upon the Sick man. When he came down again, he ſaid unto his Diſciples, Go your way, for the Feaver hath left him, &c.

It is a further argument of the *Separation* and *Sanctity* of theſe *Upper Rooms*, that the walls of theſe were counted fitteſt to be hung and written upon with the *Tables* and *Figures* of the *Moons Phaſes* רמות צורות לבנה *&c. The ſame Rabban* Gamaliel *had Pictures or Similitudes of the Sun and Moon in Tables, and upon the Walls of his Alijah or Upper Room, which he ſhewed to the Countrey People, and asked them whether it appeared thus or thus. For example, two men ſaid they ſaw the Moon,* &c.

Miſhna. Talm. in Roſ. Haſſan. fol. 24. *a. Gemar. Tal. in Avod. Zara. fol.* 48. *a.*

From the *Moon* (ſaith the Son of *Sirach*) *is the ſign of Feaſts.*

Leon. Modena. De gli Riti Hebraici di queſti tempi. Part. 3. *c.* 2. *Num.* 2.

The *Civil* alſo, but eſpecially the *religious* part of the *Jewiſh Calendar*, was concerned in theſe *Appearances* of the *New Moon*, the Reports whereof were made by the Countrey People. And of theſe the *Sanhedrin* was to Judge, eſpecially the *Prince* of that Court, as *Gamaliel* then was, He ſhewed the *Countrey* men the ſeveral appearances of the *New Moon*, which were painted upon the Walls of his *Upper Room*, and asked them whether it looked ſo, or ſo. The anſwer to this he examined by his *Tables* which ſhewed him the *Place* and *aſpect* of the Moon to the Sun at that time, and according as theſe agreed it was judged for the *Neomenia* in the *Beth Jaazak*, or great Court (ſo called) in *Jeruſalem*, *Roſh, haſhan. fol.* 23.

Therefore as to confeſs the religion and ſolemnity of this purpoſe, theſe Tables were diſpoſed of in the moſt holy Place, or ὑπερῶον of the Rabbans Houſe.

Tab. Aſtron. Marocchenſes, & Tab. Cas Cyriaci Arabice. M. S. in Arch. Laud. Bibl. Bod.

It will ſerve my turn in ſomething which is to be ſaid hereafter, if it be added here that the Mahumetans go by the like manner of Lunarie Calculation. *Albategni* ſaith, that the obſervation of the Moon's Phaſis is principal to their *Tarick or Calendar*; the Rules and reaſons whereof are ſet down by *Alphraganus*, The *Marocco Tables*, and *thoſe* of *Alkas*.

It

It is obſerved already by the Learned *Scaliger*, that this is the reaſon why theſe *Worſhippers* cauſe the *Creſcent* or *Figure* of the *New Moon* to be ſet up upon the Spires of their *Moſeques*, or *Meſgids*, as we the Cock upon ours, *Scalig. de Emend. Temp.* They ſet it upon their Ships too inſtead of the Heathens *Caſtor* and *Pollux*. Indeed it is the general Cogniſance of the *Grand Signiorie*, and it is common to the *Perſian* with the *Turk*.

But (to come to the ὑπερῶον again) Note one thing more yet: The Hebrew Sages call their Wiſemen בני עלייה *Filios Cœnaculi*, or *Sons of the Upper Rooms*, as in an Old *Say* of theirs in *Succah. R. Jeremy ſaid that the tradition of R. Simeon Ben Jochai* ראיתי בני עלייה והן מועטין *I beheld the Sons of the Upper Room, and lo they were few.* *Talmud. in Succa fol. 45. 0.*

The *Gloſs* there is שבני עלייה כת חמקנלין בני שכניה that *the Sons of the Upper Room are the Company of thoſe which preſent themſelves before the Shecina or ſpecial Preſence of God in the Sanctuary.* Which will amount to this, that the Company of thoſe which look out of *Gods Window* in their *Upper Rooms*, towards *Jeruſalem* are but few.

The Learned *Maimon* in his *More* maketh the Proverb to mean for the rareneſs and Scarcity of Wiſe men. *Hinc dicitur expreſſe* (ſaith he) *non multi Sapientes ſunt, & huc pertinet illud Rabbinorum noſtrorum. Vidi filios Cœnaculi & erant pauci, nam plurima ſunt quæ nos à perfectione arcent & detinent, &c.* *More Nevoch. Part. 1. c. 34. fol. 22. b. of Aben Tybbons Heb. Tranſlat.*

It is eaſily reconciled to the Gloſs. There is no ſuch diſtance betwixt true Prudence and Prayers. Indeed the *Beginning of this Wiſdom* muſt of neceſſity be *That fear of the Lord.*

And ſo it is proved enough that the *Upper Rooms* in Scripture cannot be taken any longer in the *Roman* ſenſe, as by *Ulpian* in the Law, where the *Inquilini* or Inmates are charged, That no fire come to paſs by their negligence, *præterea ut aquam unuſquiſque in Cœnaculo habeat, and moreover that they be all provided of Water in their Upper Rooms*: thus indeed it was *viliſſima pars ædium* —— — *Et rarus venit in Cœnacu-* *ff. De his qui effud. vel dejec. L. Prat. ait. Si. fil. fam. De offic. Præfect. Vigil. L. Nam. Salut. Ut cu-* *ram.*

la

la miles, but not *apoſtolis ut peregrinis ac fortunæ tenuis tributa*, let out to the Apoſtles, as *Strangers and men of low condition*, *&c.* as the Learned muſt obſerve no more.

H. inſ. in Act.

It may be noted out of *Varro* and *Vitruvius*, that the Ancient Roman Houſes were of one onely contignation at the firſt, *Sed in ea majeſtate urbis & Civium infinita frequentia*, ſaith *Vitruvius*, *but when the City grew to that height, by the infinite increaſe and confluence of People, they were forced to raiſe up higher Stories, altitudines extructas crebris contignationibus coaſſatas* (ſo it ſhould be read, not *coaxatas*, as *Philander* hath let it paſs) *& cœnaculorum ſummas utilitates, &c.* And ſince the Citizens began to go up ſtairs, they thought it more agreeable to their State and glory (it holdeth ſtill) to have the *dining Room* above, than below in the *Area plana*, as *Vitruvius* calleth it. Now *Varro* noteth moreover, that ſince this faſhion of dining above came in, *omnia ſuperiora domus*, *all the Upper Rooms whatſoever were called Cœnacula*, though this was the firſt, and proper name only of the ſecond Story where they uſed to dine. Which juſtifieth that Tranſlation of the Vulgar, *Act.* 20.9. where for the Greek ἔπεσεν ἀπὸ τοῦ τριστέγου, the Latin is, *decidit è tertio Cœnaculo.* So that the Loweſt Room alſo might be called *Cœnaculum.* But the word *Cœnaculum* in the moſt uſual and lateſt Roman ſenſe is ſtill meant of the Garret or Cock-loft as we call it, which was indeed the moſt contemptible part of the houſe, and of no better uſe than to be hired out to very ordinary and common people. To ſay the truth, they were but ordinary men that let them out, for the Conductor in the Law is ſaid *Cœnacularium exercere.* But to the purpoſe, *Cœnaculum* in this ſenſe is no where in Scripture (ſcarcely any where elſe) called ὑπερῶον. It is ſo called indeed in the *Jus Orientale* (and 'twill trouble you to find it elſewhere) for in the Gloſſes to the *Baſilica*, ὑπερῶον is ſaid to be, τὸ ἀνωθεν κατασκευασθεν τῷ μισθωθέντῳ ἐδάφους οἴκημα, a houſe built up upon a hired ground.

Architect. 2. c. 8.

So that (which is the ſum) the word *Cœnaculum* in the laſt ſenſe hath no reflex upon dining or ſupping, neither can it at any hand render the word ὑπερῶον in Scripture. Theſe Roman

Roman Cock-lofts were no fit receipts for an hundred and twenty people, *Act.* 1. 15.

If theſe things agree not with the Annotations in the New Model (they call it ſo themſelves) it will not be my fault, and in my imputation I would not have it too much to be accounted theirs. To the Ἀνάγεον in Saint *Mark* 14. 15. (which I told you before, is the ſame with the ὑπερῶον in the *Acts*) they ſay,

The Greek word ſignifieth that part of the Houſe which is higheſt from the ground (ſo far they are right) *to what uſe ſoever it be put, but becauſe they uſed to ſup in that part of the houſe, they called it a ſupping Chamber.*

But becauſe they did not uſe to ſup in that part of the Houſe, therefore that muſt not be the reaſon.

To St. *Luk.* 22. 12. *a large upper Room*] their note is, *which they were wont there to have, as for entertaining of Strangers, ſo eſpecially for the Paſſeover.*

The [Eſpecially] was well put in.

I do not wonder at the miſtake how great ſoever, for unleſs the right ſenſe of ὑπερῶον had fallen into their wayes it could not be expected, that they ſhould have done much better then they did. Only it ſoundeth not altogether ſo well, that the ſame place ſhould be ſo prophanely put to it as to ſerve the turn in both capacities.

There is ſome difference betwixt *entertaining of paſſengers*, and Receiving the Communion.

But (to go no further aſide) the upper Rooms in Scripture were ſuch as I have ſaid, places in that part of the houſe which was higheſt from the ground, ſet apart by the Jewes for their private Oraiſons and Devotions to be addreſſed towards *Solomon*'s Temple, or the place of that, which for the Conſecration and convenience of Receſs, the Apoſtles made uſe of in the Chriſtian way.

Contrary to this as it may ſeem to be, *Peter* is ſaid, to have gone up not εἰς τὸ ὑπερῶον, but ἐπὶ τὸ δῶμα προσεύξασθαι upon the houſe top to pray. *Act.* 10.9. Here if I would take it, as Saint *Hierome* doth, *Dan.* 6.6.10. and *Eraſmus*, *Mark* 14. 15. I need

not to doubt any further, for δῶμα and ὑπερῶον are all one to them. And so the learned Master *Meade* took it to be, and saith that the signification is *ex usu Hellenistarum.*

I do not think it will be found so. I am sure that in Scripture δῶμα is expressely distinguish't from οἶκος 2 *Sam.* 11. 13. and from οἰκία *Matt.* 24. 17. And from ὑπερῶον 2 *King.* 23. 12. where it is said, καὶ τὰ θυσιαστήρια τὰ ὄντα τοῦ δώματος τοῦ ὑπερῷου Αχάζ, That *Josia* brake down the Altars which were on the top of the upper Chamber of *Ahaz.*

But *Peter* is said to go up ἐπὶ τὸ δῶμα. It will not be proper to say, that he went up upon the upper Room, It should have been εἰς or ἐς τὸ δῶμα. But *Peter* went up upon the house Top. The *Saxon* is þæne þpoþ the Roof of the House. So the *Syriack*, the *Arabick* is *the plain Roof* as the Tops of their houses were made. *Peter* was now at *Joppa* where he lodged in the house of one *Simon* a Tanner, the state of which place it seems would not hold out for an upper Room of the religious kind. For want of this he made use of the house Top. If there had been an ὑπερῶον there, he had gone up into that, as Saint *Paul* did at *Troas*, *Act.* 20. 8. and Saint *Peter* also at the same City of *Joppa*, but in a house of greater note in the case of *Tabitha*, *Act.* 9. 37, 39. for of both these ὑπερῶα I mean to make good, that they were of the same kind which is here noted upon. And for that at *Troas*, it is plain, for there were many Lights in the upper Room, the Disciples were there gathered together, and there *Paul* preached. It is more to be noted, that the young man sate ἐπὶ τῆς θυρίδος, in God's window, and fell down from thence, (as *Ahaziah* once 2 *King.* 1. 2.) It had been God's before, but was now out of Jewish Reverence and observation.

And for that of *Joppa* I take this course.

Tabitha was sick and died, and when she was washed they layed her in an upper Chamber.

The *Mahumetans* to this day, when they have washed their *Dead* they dispose of them in such a place. where they may be layed out so as that the Face and Feet may most directly be turned towards *Alkibla*, or the Temple of *Meccha*, as their

Sharach

Sharach Almenhag, and *Hali Ben Moſes* in the Rythmical Ritual. *Rituals Lib. Arab. MSS. in Arch. Laudin. Bib. Bod.*

He that knoweth but as much as any man might do, of their manners, cannot deny me but that the outſide, and Ceremonial part of their profeſſion, was altogether tranſcribed of the Jewiſh Platform.

The ſhorteſt way to tell you this (beſides the Lunary calculation ſpoken of before) is in the matter of their *Kibla*.

This word ſignifieth to them (as the ſame word in the Hebrew doth) τὸ ἀντικείμενον, any thing that is before or over againſt, from thence they call the place towards which they worſhip *Alkibla*, The *Kibla*.

They firſt of all (ſaith *Ibn' el Sahan*) worſhipped towards the Temple of *Jeruſalem*, afterwards, (as now) towards the Temple of *Meccha*, &c. And this the ſame Author calleth, *The changing of the Kibla*. *El Sahan Hiſt. Arab. MS. in Arch. Laudin.*

Now this very thing is a caſe of the *Kibla* or term of adoration, which is fully concerned, not only in the whole frame of outward worſhip, but alſo in the ſituation of Temples and Poſition of the Dead. But for this I remit you to another Tract which wanteth not much of my laſt hand.

Seeing therefore that the Jewes and they had once the very ſame *Kibla*, and now have the ſame by imitation, that which is pretended to, is of eaſie conſequence.

I infer upon this, that it was an old Jewiſh funeral rite to carry up their dead bodies (after they were waſhed) into ſuch a place where they might beſt compoſe them in the religious poſture, with their Face and Feet toward *Jeruſalem*.

Therefore the upper Room into which *Tabitha* was carried up, was the ὑπερῶον of the Houſe. It is not to be miſtaken as if ſhe had been carried up thither to this end that ſhe might be placed toward *Jeruſalem*. The Rites of her Funeral were now to be Chriſtian. It was to lay her out ſo that her Face and Feet might be turned towards the Eaſt, which might be in that upper Room, for *Jeruſalem* was Eaſt from *Joppa*.

I was forced for the preſent to make uſe of this way of proof, becauſe I could not be fully enough ſatisfied as concern-

ing the Jewiſh Rite in the poſition of their dead. *Schickard* confeſſeth he knew not ſo much though he liv d amongſt them. And their own *Rabbin* ſaith no more than that they lay out a dead Corps, *co piedi verſo la porta dalla camera, e una candela da capo di cera poſta in una pignata di cenere*, with the feet turned towards the Chamber door, and a wax Candle at the head put into a pot of aſhes.

Les mod. degli Rit. Heb. Part. 5. c. 1.

But whatſoever the modern practice is, the ancient muſt be to bury towards *Jeruſalem*. Though I have no authority for it other than this *Mahumetan* imitation, yet it muſt be true upon courſe from the *Kibla*, for all profeſſions buryed towards the place they worſhipped, as in the Tract I referred you to, I ſhall be able to let you know.

In the 18 of the *Act. v.* 22. It is ſaid that *When* Paul *had landed at* Cæſarea, *and gone up and ſaluted the Church*, he went down to *Antioch*.

The learned Maſter *Mead* collecteth here from the word ἀναβὰς that the Apoſtle went up into an upper Room, the rather becauſe (as *de Dieu* hath noted already) the *Æthiopick* rendereth it, *Et deſcendit* Cæſaream, *& aſcendit in domum Chriſtianorum, & ſalutavit eos, & abiit* Antiochiam. That *Paul* came down to *Cæſarea*, and went up into an houſe of the Chriſtians, and ſaluted them, and departed from thence to *Antioch*.

This Collection I confeſs to have very much of the felicity of that mans uſual judgment in the Scriptures. But the context requireth us to another ſenſe. *Paul* had now newly been at *Epheſus*, where he had been much importuned to make a longer ſtay in that place, but *he bad them farewell, ſaying, that he muſt by all means keep the next feaſt at* Jeruſalem, *but that he would return again unto them, if God permitted. So he ſailed from* Epheſus *and came down to* Cæſarea. It was the *Cæſarea Stratonis*, and his ſafeſt paſſage to *Jeruſalem*. The courſe by *Joppa* had been a ſhorter cut, And this *Jafo* or *Joppe* is called by an Arabick Geographer, *The Haven of Ieruſalem*, but a very dangerous one; which was the reaſon which moſt of all moved *Herod* to repair the old Haven at *Cæſarea*, though at a vaſt expence, and with as much violence as Art could force upon nature.

Geograph. Nubienſ. Clim. 2. part. 5. Sed Rex liberalitate ac ſumptibus devictus natura, &c. Joſeph. De Bell. Jud. lib. 1. c. 6.

Paul

Paul therefore *having landed at Cæsarea*, went up, so the Arabick and the Syriack explain the Greek, that is, he went up to *Hierusalem*, as the word ἀναβὰς in the Greek suggesteth of it self; for to say no more in such a case than that *he went up*, is to say, that *he went up to Hierusalem*. So some Syriack Translations read it: otherwise I understand not what *Tremelius* could mean by his putting in the word with this note upon it, *quædam exemplaria non habedt nomen Urishelem*. It is to say no less than that some Copies have it.

I do not find it in the printed ones, nor in some manuscript Copies of good note; If it were not at all to be found, it is necessary to the sense of the place, and therefore ought to be supplyed, or at least understood. For it cannot be suspected, but that the Apostle did go up to *Ierusalem* at this time, for he told the *Ephesians* that by all means he must, and no man can devise how it could be otherwise done than from *Cæsarea*, for to depart from *Cæsarea* to go to *Antioch* had been all one as to go back to *Ephesus*, and so to go by the same place to *Ierusalem*, unto which he promised in his return from *Ierusalem* to come again if God would.

There are yet some places of Scripture which fall within the present consideration. As the 1 *King*. 10.4. 2 *Chron*. 9.4. where we translate it in both places *the ascent of Solomon*, though in the latter expressely it should be his upper Room. It is noted there (as those in *Ieremy*) for the most admirable piece of Workmanship in all the Kings House, and reckoned therefore among those rarities which so amazedly took with the Queen of *Sheba*, though notable not only for its own structure, but also for that famous Ascent by which he went up out of this House of Prayer into that of the Lord.

So *Psal*. 104.3. God is said to lay the beams of his Chambers (it should be his upper Chambers) in the Waters. The Saxon translated it rightly þæ uplacen.

Judg. 3. 10. *Eglon* the King of *Moab* was sitting in his summer Parlour, or Parlour of cooling, as the margin there. And yet the Hebrew word is *Baalejah*, in the upper Room, *in Cœnaculo refrigerii*, as others truly.

2 *Sam*.

2 *Sam.* 18. 33. *The King was much moved* (*at the death of* Abſalon) *and went up to the Chamber* (the upper Chamber it ſhould be of the Gate) *and wept, &c.*

It is ſaid alſo that a great woman of *Shunem*, made a Chamber ('tis an upper Chamber there) for *Eliſha* the man of God, furniſhed with a Bed, a Table, a Stool, and a Candleſtick, *&c.* 2 *King.* 4. 8.

And the Widow woman of *Sarepta* provided that other man of God ſuch a Chamber (an upper Chamber that ſhould be too) *where he layed the Child upon his Bed, and cryed to the Lord and ſaid, O Lord my God,* &c.

It is ſaid moreover, that the King Hezekiah, *lying ſick, upon his bed turned towards the wall, and prayed,* &c.

To theſe Readings, it may be noted thus. That the word *Alijah*, doth not always ſignifie in the principal and religious ſenſe, but when it doth ſo, it is always ſet down abſolutely. Otherwiſe if it be meant for an ordinary upper Room, it is moſt uſually expreſſed with a note of diſtinction, as the *Cœnaculum portæ* or *upper Room* of the Gate, 2 *Sam.* 18. 33. The *Cœnaculum refrigerii*, or cooling *upper Room*, *Judg.* 30. 10. the *Cœnaculum parietis* or *upper Room* of the Wall, 2 *King.* 4. 8.

And it may be perceived moreover, that beſides the common ὑπερῶον of the Houſe, the Bedchambers alſo, eſpecially thoſe of the Prophets, were bound to be (as much as they might) of the ſame kind with theſe *upper Rooms*, and opening towards *Jeruſalem*. The caſe of a ſick man (beſides others) layed a neceſſity of Devotions here too, and therefore theſe alſo were to have their proſpect toward the Holy City, or if that could not (it could not always) be, then reſpect was to be had of that *Wall* of the Room which pointed towards the Temple. Therefore the King *Hezekiah turned himſelf towards the Wall and prayed.* *Jonathans* Targum rendreth it *towards the Wall of the Sanctuary*, meaning (ſaith *Abrahaniel*) *the Weſtern Wall where the Ark ſtood.* All this is true, but the immediate ſenſe is that the King turned towards that wall of the Room which pointed toward the Ark which ſtood under the Weſtern Wall of the Sanctuary.

Don. Iſaac Abrahan. In Iſai. 38. 2.

'Tis

'Tis poſſible this *Wall* might be written upon with ſome title of *Reverence* and *Remembrance*; for the Jews to this very day inſcribe their walls, with Eaſt, Weſt, North, or South, according as the holy Land lyeth from the Countrey where they are, only to put them in mind of that Coaſt, towards which they are to worſhip. So the Jews in the Weſt, as *Italy*, *Germany*, *&c.* write מזרח *Mizrach* upon their Walls, that is *Oriens*, becauſe *Jeruſalem* lyeth Eaſt from them, as the learned *Sckickard* hath obſerved, and their *Menaſſe Ben Iſrael* anſwered me by Letters.

Whether or no this kind of *Upper Room* for this reaſon might not be called *Cœnaculum* קיר *Kir*, or *Parietis*, The wall *Upper Room*, I would not ſo preſently reſolve, though I know it pretendeth much better then the received meaning.

Once more, *Herodotus* telleth that when *Sennacherib* the King of *Aſſyria* came out againſt *Ægypt*, *Sethon* (who had formerly been a Prieſt in *Vulcan*'s Temple, but was now made King) being reduced to a very hard condition, by the revolting of his men, retired himſelf *in Cœnaculum* (ſo the tranſlatour) into an *upper Room*, and there lamented his caſe before the Gods. The ſucceſs was, that the *Aſſyrian* forces were ſuddenly and totally diſappointed by an Army of Mice, to the memory whereof, the Statue of *Sennacherib* was ſet up in *Vulcan*'s Temple holding in his hand a Mouſe, and ſaying theſe words ἐς ἐμὲ τὶς ὁρέων ἀυσεβὴς ἔςω. *He that looketh upon me let him learn to be religious.* This put me upon the conſideration, whether there might not be ſome ſuch uſe of the Hebrew ὑπερῶον in the *Egyptian way*. But I did not find that any matter could be made of this, more then a miſtake in the Tranſlation. The Greek is that the Prieſt went up ἐς τὸ μέγαρον. The Scholiaſts of *Homer* and *Heſiod*, as *Phavorinus* alſo, &c. ſay this word ſignified at the firſt ὑπερῶον οἴκημα a ſtately pile of building, or a great mans houſe, but was afterwards taken for any ordinary one. Indeed the latitude of the word is ſo great that it hath been ſunk down from a Palace, to a Stable, for ſo alſo it ſignifieth, ſomewhere.

But

But *Iulius Pollux* reckoneth this word among the *Loca Sacra*, and therefore it ſhould not have been tranſlated there, *Magalia*. Μέγαρον is quoted by *Suidas* for a Place *Holy enough*. It muſt needs be taken there, for the Ἄδυτον or Sanctuary it ſelf, for it is taken for ſuch a Place into which none but the Prieſt might enter.

And this was the meaning of *Herodotus*, that *Sethon* went ἐς τὸ Μέγαρον, not into an upper Room, but into the *Adytum*, or Sanctuary of *Vulcan*'s Temple, and there made his caſe known, πρὸς τὸ ἄγαλμα, before the Idol, &c. *Herodot. in Euterp.*

The Talmudiſts make yet another uſe of this word *Alijah*, in the Tract *Nidda fol.* 17. *b.* where the womb of a woman is called by this name of receſs. The Place is quoted by the Aruc, and out of that by *Druſius*, and made up into this Proverb, *Ovis cecidit ſupina & exiit ſanguis è Cœnaculo.* But by a very great miſtake, for there is nothing of a Sheep, or a Proverb in it, as the Learned *Buxtorf* hath already admoniſhed, *In addendis ad Lex. Talmudic. Col.* 2676.

Druſ. Adag. Hebraic. fol. 106.

CHAP. IV.

Eſ. 3. 26.

And her gates ſhall lament and mourn, &c.
And ſhe being deſolate ſhall ſit upon the ground.

DEſolation in Scripture is otherwiſe expreſſed by Silence and ſitting upon the ground; By the firſt becauſe great Sorrow is ſo. And the 2. hath Nature enough in it beſides a derivation down from the manner of the Hebrew Mourning. So *Ezech.*8.14. *there ſate women weeping for Tammuz.* And in the 8 of *Amos* at the third, it is ſaid, That *the Songs of the Temple ſhall be howlings, in that day many dead bodies ſhall be in every place, they ſhall caſt them forth. Peace*, or be ſilent. So the Margin. according to the Letter, which muſt needs here take place; for the paraphraſe in the Text (in ſilence) expreſſeth not enough.

But as the things themſelves, *Sitting* and *Silence*, fall not out ſingle, ſo they are moſt commonly put down in company. So *Iob* 2.13. *His three friends came to him, and ſate down with him upon the ground ſeven dayes, and ſeven nights, and none ſpake*

ſpake a word unto him, for they ſaw that his Grief was very great. So *Eſ.* 47. 5. *Lament.* 2. 10. *&c.*

We may know this (as we do ſome other things) the better by the contrary. But then firſt o all it is to be obſerved, That in Capital cauſes, as in the caſe of Suſpenſion, Lapidation, or the like juſt violences againſt Natures courſe, it was forbidden both by the Roman and the Jewiſh Law to make any Lamentation at all for any ſuch miſcarriages of Diſſolution. By the Roman. *De his qui not. inf. L. Liberorum Sect. Non Solum.* The Jewiſh is under the Title *Sanhedrin, C.* 6. *fol.* 46. *b.* in the *Miſhna* ולאהיו מתאבלין אבל אוננין שאין אנינות אלא בלב That theſe are not to be *lamented by the Lamentation of Mourners, but only in the heart*, that is (ſaith the Gloſs) that they are not to be mourned over by any ſumptuous or ſolemn אלא בלב but by the cloſeſt Rite of funerals, *&c. Col.* 2. Their Burial too is as negligently appointed, and leaving them in little better condition than *that of an aſs, fol.* 46. *a.*

This is to tell the reaſon why the *Bleſſed Virgin* and the other Women which *ſtood* a far off, (as the other Goſpels) or near, (that is, as near as they could for the Souldiers) were not to make any ſolemn, uſual ſhew of Lamentation. The Mother of Jeſus muſt needs be reduced to the Extreameſt ſtate of ſadneſs and contriſtation. If the Face and Countenance of the Action were too little, yet theſe words, *Woman behold thy Son*, could not chuſe but *turn her heart within her*, (as God ſaid once of himſelf, *Hoſ.* 11. 8.)

And yet, though No ſorrow were like to hers, *Lament.* 1. 12. She would be *terrible in theſe praiſes.* This was the reaſon *why She, and the other Women ſtood*: 'Tis no ſuch wonder of the other *Women.* But *She* ſtood up ſtill in a reſolute and almoſt impoſſible compliance with the Law.

For you are not to take it ſo, as if the word *Standing* there, were an Expreſſion of Courſe. 'Twas neceſſary. And they might not ſit down in that caſe, as ſome of the *Maſters* ignorantly paint the ſtory. They were to ſtand, as by the wrong poſture to free the Company from any ſuſpicion of Mourning for a Malefactour.

'Tis true indeed that we read of *Mary Magdalen*, and the other *Mary*, ſitting over againſt the Sepulchre, and they *ſate* there to mourn over the dead. And therefore they *ſate*, but this was after leave obtained of the Governour to bury the body. This leave vouchſafed, and the Law diſcharged, the two *Maries* might *ſit* down and weep over the Sepulchre in the open and uſual manner.

Now from this behaviour of the Jewiſh mourners, *Sitting*, and *Silence*, the ſame words uſe to be ſaid of a dead City or Countrey. As *Eſa.*47.5. *The daughter of the Chaldeans* is bid *to ſit down ſilent, and get her into darkneſs, and be no more the Lady of Kingdoms.* So *Lament.* 2. 10. *The Elders of the daughter of* Sion *ſit down upon the ground and keep Silence.* So here

And ſhe being deſolate ſhall ſit upon the ground.

The words are ſpoken of the Daughter of *Sion* the ſpecial part o *Ieruſalem*, and here meant of the whole City and Countrey.

The prophecy pointed at a nearer deſolation, but might poſſibly have an influence upon the laſt deſtruction thereof by *Titus Veſpaſian.* I am ſure, as if it had been ſo. The Reverſes both o the Father and of the Son, made for the memory and celebration of this conqueſt, are imprinted with the fulleſt expreſſions and commentary upon theſe words.

Inſtead of the daughter of *Sion*, a ſilent Woman, Sitting upon the ground, and leaning her back to a Palm-tree, with this Inſcription, *Iudæa Capta.*

Note here that the Reverſes made to commit victories to memory, were always written upon with ſome repreſentation of proper reſpect unto the Place conquered, as in a very ancient Coyn of *Auguſtus Cæſar*, Braſs. The Face is double, This Inſcription. *Imp. Divi. F.* that is, not *Imperatores Divi Fratres*, as the Antiquary of *Niſmes*, (*Imperatores* with a ſingle P is falſe writing in the Medals) but *Imperator Divi Filius*, for *Auguſtus Cæſar* is principally meant, though *Iulius* be there.

Jean Poldo de l'Antiquite de la cite de Niſmes.

The Reverſe a *Crocodile* enchained to a Palm-tree, the Inſcription, *Col. Nem.* that is, *Colonia Nemauſenſium*, or the Colonie

lonie of *Nemauſium*, now called *Niſmes* in *Languedoc*. The devotion of the Reverſe is to celebrate the abſolute victory of *Auguſtus* over all *Ægypt*, after the Battail at *Allium*. The Palm-tree is common to *Ægypt* with *Iudæa*, the Crocodile almoſt proper. And 'tis ſignal in both theſe that the conquered ſhould be faſtned to the Palm-tree, which is the Emblem of victory.

But it is more to be conſidered, that no conquered City or Countrey beſides this of *Iudæa* (could I obſerve none) eſpecially before the Times of *Titus*) is expreſſed upon the Coyns, by a *woman ſitting upon the Ground*. I know that the poſture of ſitting is a Ceremony of Roman Lamentation too. But to call a Flouriſhing City *The Lady of Kingdoms*, *Eſ.* 47.6. or the *Princeſs among the Provinces*, *Lam.* 1. 1. And to expreſs a taken or deſtroyed City, by a *woman ſitting upon the Ground*, is clear Hebrew Phraſe, or if it were not only theirs, yet it was theirs firſt, and muſt be learned from them.

And therefore I muſt needs think that the Emperors *Reverſe* was contrived out of this *Prophecy*.

And when I conſider how great a man the Jew *Ioſephus* was in the Emperors Court, and that he ſerved him preſently, and famouſly in the Action, before the Walls of *Ieruſalem*, I continue to imagine who it was that had a hand in the *Device*.

To ſave this Interpretation harmleſs, I muſt confeſs here that I find in one of *Veſpaſians Reverſes*, Silver, A woman *ſtanding* upon the Ground, and leaning her ſelf to a Palm-tree, with the very ſame Inſcription, *Indæa capta*.

This put me to ſome wonderment at the firſt. But when I took notice that her hands were bound, I perceived that the mind of the Reverſe was, not to expreſs the Deſolation of the Place, but the Captivity of the People.

CHAP. V.

The Kingdom of Heaven ſuffereth violence, and the violent take it by force, Matt. 11. 12.

This is a Strange Phraſe, if it ſhould be exacted by our man-

ner of expreſſing. The Greek word is βιάζεται, and muſt not be paſſively rendred, as *Beza* would have it, but as *Eraſmus* and the Engliſh rightly. And ſo the Syriack and the Arabick are to be underſtood.

But for the manner of the Speech it is to be referred unto this Tradition of the Elders.

Talmud in Joma. c. 4. fol. 30. a.

Two men had an inheritance divided betwixt them by equal portions, and 'tis ſaid of one of them שנטל חלקו וחלק הבירו והיו קירין אותו בן חמצן עד יום מותו that he carried away his own part and his fellows too, therefore they called him *Ben Hamtſen*, or *The Son of violence until the day of his death, &c.*

By *The Kingdom of Heaven* is plainly meant, The Inheritance of the Saints and the means whereby to purchaſe it. *The Goſpel of the Kingdom*, as it is therefore ſo called *Matt.* 9. 35. which compare with *Luke* the 16. 16.

This *Inheritance* was bequeathed to, and equally divided betwixt the Jew and the Gentile in a Chriſtian way of **Gabealkin.** It was firſt offered to the Jew to take his Half, but which the Jew refuſing to do, the Apoſtles caſt off the duſt off their Shooes, and turned to the Gentiles. And ſo the Gentile, like a good *Ben Hamtſen*, or Son of violence, took his own ſhare, and the Jews too.

CHAP. VI.

Noah's *Lent.*

And the Rain was upon the Earth forty daies and 40 nights, Gen. 7. 12.

During this time *Noah* and his Sons (ſo I find it in the Eaſtern Traditions) *kept a Solemn Faſt, taking meat but once a day,* ונוח אול מן צאם אלארבעין יום אלמקרסה באלספינה that is, *And* Noah *was the firſt who made the* 40 *dayes Holy*, (or inſtituted the *Quadrageſimal* Faſt *in the Ark*, *Caten. Arabica. Cap.* 24. If it be as the *Tradition* pretendeth to, The Inſtitution of *Lent* is ancienter than we took it for.

Catena Veterum, præcipue Orientalium, in Pentateuchum Arabice MS. in Arch. Bibl. Bod.

CHAP.

CHAP. VII.

Cæci & Claudi.

And (the Iebuſite) ſpake unto David, *ſaying, Thou ſhalt not come up hither unleſs thou take away the* Blind *and the* Lame, *ſaying (with themſelves)* David *ſhall not come up hither. And* David *ſaid in that day, Whoſoever ſmiteth the Iebuſite, and recovereth to the Fort, and (ſmiteth) the* Lame *and the* Blind, *hated of* David's *ſoul, — Therefore they ſaid, The* Blind *and the* Lame *ſhall not come into the houſe*, 2 Sam. 5. 6. 8.

So the Original expreſly.

To prepare for that meaning of the words which I intend to take upon me, I ſhall inſiſt a while upon ſome unobſerved *ſuperſtitions* of the *Ancients* in the *foundations* and *aſſurances* of their Cities, Forts, *&c.*

'Twas a Rule the trembling Heathen went by, to undertake nothing (nothing anew eſpecially) *inauſpicato*, without ſome *ominous performance*, we may call it what we pleaſe, but they did it upon grounds throughly concern'd in experience and effect ſtill attaining their end by what dark and ſecret wayes of cooperation ſoever brought to paſs, as undiſcovered to themſelves as us.

To the matter in hand, the firſt was the *propitiation* of the place by *reconciling* the *Genius* with a reſpective *Sacrifice*, ἐπεὶ δὲ θυσίαις ἐγχωρίοις ἐξιλεώσαντο δαίμονας, *&c.* ſaith *Heſychius Mileſius* concerning the foundation of *Byzantium*.

Like Ceremonies were performed by *Alexander* at the building of *Alexandria*, as *Arrian* in the third book of his *Expedition*. *Arrian.* Ανα-βασ. Αλεξανδ. p. 52.

Such are often remembred by *Ioannes Antiochenus*, and out of him repeated by the *Faſti Siculi*, *George Cedren*, and others.

But I chuſe to inſtance a leſs known paſſage out of *Abdilphaker* in his *Arabick Hiſtory* of the Foundation of *Antioch*.

When *this* was laid by *Antiochus* the King, it *happened* that whatſoever the *workmen* dug up by *day*, was *again* thrown in

in by *night*, and they were affrighted from the *work* by *a dreadful* Appari tion. The King *cal'd* for the *Aſtrologers* and *wiſemen* who after *Sacrifice* rightly *performed*, *diſcovered* an appearance of *Almarick* or *Mars*. It was agreed therefore

Abdilphaker. Arab. MS. in Arch. Laudin.

אנהם יכנון עלי אסמה היכאל עטימא ויצנפון עליה צורתה ותנעלון אלמריגה עלי טאלעה *that a magnificent Temple ſhould be erected to his name, and his ſtatue there ſet up, and that the foundation of the City ſhould be laid under his Aſcendent*, &c. *Alſo an Anniverſary of three days feſtival was inſtituted*, &c. and the Author ſaith, that theſe things continued חתי טהר עיסי אבן מרים צלי אללה עריה וסלם *until the Manifeſtation of Ieſus the ſon of* Mary. *Peace and the Prayer of God be upon him.*

This Tradition of the *Arabian* includes another manner of the Ancients laying the foundation of their Metropolitan Cities under a *certain Configuration* of the *Heavens* the moſt propitious that could be erected for the time being.

So *Muazzus* the Top of the *Fatimæan* family, cauſed the City of *Gran Cairo* to be ſet up under the ſame Aſcendent of *Almarick* והי קאהר אלפלך that as *Mars* had a coercive power in the ſuperior world, ſo the City might be *Coactrix Orbis* here below, therefore the name of it was called *Alchahira*, as the Note upon *Elmacinus* in the *Tarich Mulſliminorum. lib.* 3. *p.* 227.

Hali ad Carpum. Ptol. ad verb. 15.

The Aſcendent of a City (ſaith *Haly*) is that ſign *cujus aſcenſione quis incipit collocare primarium lapidem, which riſeth in the Horoſcope at the laying of the firſt ſtone.*

The Art of this is to be taken out of the firſt part of *Apoteleſmatical Conſtruction*, called by *Ptolomie*, *Catholicon*, *Tetrabib.* 1. Where he appointeth his Aſtrologer in giving judgment of the Accidents of a City to take knowledg of the *Sun* and *Moons* place in the *Zodiaque* which they had ἐν ταῖς καταρχαῖς τῆς κτίσεως, at the *laying* of the *foundation*, καὶ τῆς κέντρων μάλιστα τοῦ ὡροσκοπῶν, but eſpecially of the *Aſcendent* as the moſt principal *Angle*.

Ptol. Tetrab. l. 5. *c.* 4, & 5.

According to theſe Rules *Tarucius Firmicus* caſt the Nativity of *Rome*, and *Vettius Valens* an Aſtrologer of *Antioch*, that of

of *Constantinople*, the *figure* whereof is extant in a Greek Manuscript in the *Vatican*. The *Horoscope* was *Cancer*, and the Astrologer judged by the appearances that the *City* should stand 702 years as the *Vatican book*, as *Cedren* and others, 696. which if it be taken of those years, ἐν οἷς τὰ τῆς πολιτείας ἐτηρεῖτο ἔθη καὶ κατάστασις, in which the City *flourished under a full state of Discipline*, the *Astrologer* was not so much out, as *Glycas* thinketh. And moreover before the taking of the City by *Mahomet* the second, a great Conjunction was observed under the *Horoscope*. But in assigning the Ascendent of this City, the *Greeks* and *Arabians* agree not, nor the *Arabians* themselves. For in the Tables of *Alkas*, *Constantinople* is set under אלמיזאן *Libra*, in *Ben. Isaac*'s Geography under אלתור *Taurus*, and though the same place may have several *Horoscopes*, yet to so much variety it will be hard to reconcile the matter.

Zonaras Annal. tom. 3. in Constant. Mag. p. 7.

Alkas Cyriac. Tab. Astron. Arab. MS. in Arch. Laudin. Ben Isaac. Geograph. Arab. MS. Ibid.

This Superstition hath been as commonly and more lately practised in the *West*.

At the instauration of *Rome* by *Paul* the third, *Gauricus* drew the *Figure* of the *Heavens*. *Vincentius Campanatius* observed the time by his *Astrolabe* toward the instant whereof he cryed out with a loud voice, *Ecce, adest hora præcisa decima sexta fere completa*. Then immediately *Ennius Verulanus* the Cardinal *laid* the first *stone*.

The curious may see several Nativities of Cities, Forts, and Castles, with the Judgments given in *Gauricus*, *Iunctin*, *Garcæus*, *&c.*

The Figure of the *Old Lodging* at *Merton* Colledg is yet to be seen in one of the Wardens Windows. I set it not here down because it is already done by another in his Book against *Iudicial Astrology*.

John Chambers

These Catholical Nativities were so much believed in by the *Ancient* Kings, saith *Haly*, that they enquired into the *Genitures* of all the principal *Nati* under their dominions, where if the *Planets* were found to look with a malitious eye upon the *Nativity* of the Kingdom, *Interficiebant eum puerum, quod ejus Regnum erat contra Regnum ipsorum.*

It

It may be seen also what *Zonaras* hath reported of *Tiberius* and *Domitian*, *Tom.* 2. *Annal. p.* 174. & 198.

Now because that in the *Nativities* of *Cities* ὡς ἐπὶ τῆς γενέσεως as in the *Genitures* of men, (saith *Ptolomy*) the Astrology is the same.

Therefore after consideration had of the life and being of the City from the *Horoscope*, the next care taken was of the κλῆρος τῆς τύχης, or *part of Fortune*, the second *Ascendent*, so called in the Figures of men, or the *Horoscopus Athlorum*.

The *Part of Fortune* found out, was mysteriously included in a Statue of Brass, τελεστικῶς, *Telesmatically* prepared. The Rites were, *A pure Virgin was offered up in Sacrifice. A Statue of the Virgin set up, imposed upon with a New and secret Name, and Sacrifice done to That.* And all this δι' ἀρχιερέως καὶ Τελεστοῦ εἰς Τύχην καὶ ἀποκαθαρισμὸν τῆς πόλεως. For so the Statue was called *The Fortune of the City*.

Joh. Antioch.

So in *Seleucus* his foundation of *Antioch*, θυσίαν ποιήσας κόρην παρθένον ὀνόματι Αἱμάθην στήσας ἀνδριάντος στήλην χαλκὴν τῆς σφαγιθείσης κόρης τύχην τῇ πόλει, εὐθέως ποιήσας αὐτῇ τῇ Τύχῃ θυσίαν, &c.

Joh. Antioch. in Arch. Barroccian.

The like Ceremonies were observed by the same *Founder* at the building of *Apamea*. θυσίαν ποιήσας ἣν αὐτὸς μετεκάλεσεν ὀνόματι Πέλλαν, &c.

The *Fortune* of old *Byzantium* was called Κηρώη, *Ceroe*. When this was repaired into *Constantinople*, the Emperour's Statue was set up. Βαστάσουσαν τῇ δεξιᾷ αὐτοῦ χειρὶ τὴν Τύχην τῆς αὐτῆς πόλεως ἣν ἐκάλεσεν Ἄνθουσαν, *Holding in his right hand the Fortune of the City which he called Anthusa.* But the Sacrifice was not as before.

The *Emperour* offered up ἀναίμακτον θυσίαν, *Incruentum Sacrificium*, καὶ τῷ θεῷ: A Sacrifice without bloud, and not to the *Fortune of the City*, but to *God himself*.

Briefly thus. The Founders of old at the building of their principal Cities, Castles, or the like, caused their Astrologers to find out a *luckie position* of the *Heavens*, under which the first stone might be laid. The *Part* of *Fortune* found out in this *first Figure* was made the *Ascendent* of another. The first judged of the Livelyhood and duration. The second of the outward

outward Glory and *Fortune* of the City under the Influence of this latter configuration they erected a *Statue* of *braſs* into which this *Fortune* and Genius of the City was to be called by Art. Thus ſpirited with this ſecret power, it was diſpoſed of in ſome eminent or receſsful place of the City, and lookt upon as that thing which was only concern'd in the *fortune* and *fatality* of all.

Such a one was the Trojan *Palladium*, no δοπέτες, ſaith *Ioannes Antiochenus*, but ξόανον τετελεσμένον, or as *Iohn Tzetzes* quoteth the place to *Lycophron*, ὡροσκοπία καλλίστη, *teleſmatically conſecrated or under a good Horoſcope by* Aſius *the Philoſopher, and preſented to the founder* Trous, εἰς νίκην καὶ φυλάττοντα τὴν πόλιν ἔνθα ἀπόκειται ἀπαράληπτον, i. e. *as a Statue enabled by Art to preſerve the City wherein it ſhould be laid up in a victorious and impregnable State.*

Olympiodorus relateth from *Valerius Governour of Thracia* under *Conſtantius* the *Emperor*, περὶ ἀνδριάντων ἀργυρῶν τετελεσμένων εἰς Βαρβάρων ἀποκώλυσιν, of certain *Silver ſtatues laid up under the confines of* Thracia *and* Illyria, *Teleſmatically conſecrated againſt the Incurſions of the Barbarians*, which at the command of *Valerius* being dugge out and taken away, μεθ' ὀλίγας ἡμέρας τὸ μὲν Γότθων μέρος πᾶσαν ἐπετρέχετο τὴν Θεσσαλίαν, &c. *within a few dayes after all* Thracia *and* Illyria *was overrun by the* Gothes *and* Hunnes. Phot. cod. 81.

I ſay then of the *Claudi* and the *Cæci*, that they were no other than thoſe τὰ πάλαι ἀνδρώμενα στοιχειώδη τῆς πόλεως φυλακτήρια, Statuary Teleſmes ſo much celebrated of old (as *Nicetas*) which unleſs they kept the City, the watchman laboured but in vain.

They were placed by the *Aſtrologers* in ſome convenient Receſs of the Fort, and had doubtleſs made good the place againſt *David's* men, but that as the great Sooth-ſayer himſelf confeſſed, *There was no enchantment againſt* Jacob, *nor divination againſt Iſrael*, Numb. 22. 23.

The uſual Interpretation of this place is, (and 'tis the beſt of the bad) that the *Iebuſites* truſting themſelves to the invincible condition of their Fort, brought up Lame and Blind

men to caſt a ſcorn upon *Davids* approaches. Therefore his ſoul hated them. I am ſure I have made the beſt of this conſtruction, and yet he that ſhall run it through all the Circumſtances of the Text, will find it to be as impertinently caſt up, as that of the *Chaldee*, which inſtead of the *Lame* and the *Blind* rendreth by way of Paraphraſe, the ſinners and ungodly *Jebuſites*. Which ſome of the Hebrews endeavour to follow, but at an intolerable diſtance.

I ſhall not want for a very conſiderable part of them, who though they have not lighted upon the very ſame, yet have ſaid enough as to the clearneſs and advancement of that ſenſe and meaning, which I have reſolved upon. In the *Celi Jakar* you'l find that the *Lame* and the *Blind* may be taken for *Images*, *R. Solomon* ſaith expreſly הם הצלמים that they were ſo, and *R. David* that they were צלמי הנחשה *Images of braſs*. *R. Eſay* as *R. David* and *Levi Ben Gerſon* ſay moreover—That the *Blind* and the *Lame* were Images written upon with the oath which *Abraham* and *Iſaac* made to *Abimelech*, and that they were call'd *Blind and Lame, becauſe they had eyes and ſaw not, they had feet and walkt not*, &c.

R. D. Chimchi. R. Lev. Ben Gerſon. Celi Iakar. & R. Eſay in locum.

But as concerning the conceipt of *Abraham* and *Iſaacs* oath to *Abimelech* I leave it at large. That which I take from them is, that they were *Images* of *Braſs*, and the reaſon why they were called the *Blind and the Lame*, which if it had not been ſuggeſted by them, yet is the very phraſe of the Scripture.

They were the *Stoichiodæ* or *Conſtellated Images of Braſs*, ſet up in the Receſs of the Fort, called in ſcorn (as they were hated by *Davids* ſoul) the *Blind* and the *Lame*. Yet ſo ſurely entruſted with the keeping of the place, that if they did not hold it out, the *Jebuſites* ſaid they ſhould not come into the houſe, that is, they would never again commit the ſafety of the Fort to ſuch *Palladiums* as theſe. Therefore they (that is, the *Jebuſites*) ſaid the *Blind* and the *Lame*, &c.

CHAP. VIII.

CHAP. VIII.

Wherefore you shall make Images of your Emrods and Images of your Mice that marre the Land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your Gods, and from off your Land. 1 Sam. 6.5.

WHen the Ark was taken Captive and detained by the prophane *Philistines*, *the hand of God was sore upon them, and smote them with Hæmorrhoides, & ebullierunt villæ & agri in medio Regionis illius, & nati sunt mures, & facta est confusio mortis magna in Civitate.* So the *vulgar* addeth, the ancient *Greek Copies* have it not. The *later* agree not, some *Hebrew Copies* acknowledge it not, saith *Mendoza*, as if there were any that did. 'Tis found indeed in the *Dras*, as *Chimhi* hath observed. And it cannot be denyed to the Romanists, but that it seemeth to be wanting, but by no means to be so supplyed. 'Twere better the Ark should shake still, then that *Uzzah* should hold it up. Howsoever 'tis true that there was a plague of *Mice*, as well as of *Hæmorrhoides*. Concerning which the *Astrologers* being consulted gave counsel that there should be made 5 *golden Images* of the *Mice*, and as many of the *disease* to give *glory to the God of Israel*. The number was according to the number of their Lords, but for the thing it self the expositors whatsoever pass lightly over it, or stop the mouth of the letter with a mystery, perceiving no more of the natural sense, than a bare trespass offering, but a wondering withal and not without cause, what glory could accrew to the God of *Israel* from such a homely present as the counterfeit of a Mouse, or that which is worse. A thing which the holy Ghost here vouchsafed not to call by its own name, for the *Keri* is *Tehorecem*, *Anorum Vestrorum*. But the meaning of the Images is *Stoichioticall*, and to be given out of the *Telesmatical Traditions*.

Γὰ ἐν τῇ γενέσει καὶ φθορᾷ εἴδη (saith *Ptolomy* in the Καρπὸς) πάσχει ὑπὸ τῶν οὐρανίων εἰδῶν, διὰ τοῦτο χρῶνται τούτοις οἱ στοιχειωματικοὶ, τὰς ἐπεμβάσεις *Ptolem. Centiloq; Verb. 9.*

βάσεις τῶν ἀσέξων σκοπεῦντες ἐπ' αὐτά. i. e. *the generable and corruptible formes* are affected by the *Celeſtial*, which *therefore the Taliſmans* make uſe of *by obſerving the entrance of the ſtars into them.*

The meaning is (ſaith *Hali Aben Rodoan*) or as the *Hebrew* tranſlation, (*Abis Giafar*) that the formes of things here below are *anſwered* with the like figurations above, and that the Celeſtial *formes* have a ruling influence upon the ſublunary: for example, the *Scorpion* and *Serpent* in heaven upon thoſe in earth. Therefore the *Sapientes imaginum inſpiciebant quando planeta de ſub radiis ſolis egrediebatur, & ingrediebatur hos vultus, eumque in aſcendente ponebant, & vultum quem intrabant ſculpebant in Lapide, & miſcebant cum eo alia ad hæc neceſſaria, faciebantque cum eo ex aptatione vel deſtructione quod volebant*, &c. *Obſerved when a planet was out of his Combuſtion, and entred into any of theſe formes, than placing the planet in the Horoſcope they engraved the form upon a ſtone, then adding what elſe was neceſſary they fitted it to preſervation or deſtruction, as they pleaſed*, &c.

Theſe conceipts the Greeks termed στοιχειώσεις otherwiſe Τελέσματα, from whence the Arabick *Taliſmath*. The *Chaldeans* from the word in the Text *Tſalmanija*, Images. An experiment of the force is ſet down by *Hali* upon his own knowledge practiſed upon a *Saracens* ſervant *in diebus Camorchæ Regis*. The ſervant had been ſtung with a *Scorpion*, and was cured by his Maſter with a *ſtone of this kind* engraven upon with the figure of a *Scorpion*. And the *Saracen* ſaid, that the figure was cut when the Moon was in the *ſign Scorpio*, and that the ſign was in one of the four Angles.

The mightieſt in operation of this ſort was *Apollonius Tyaneus*, a man of that note in the Heathen ballance, that *Hierocles* the *Stoick*, put him into the Scale with Chriſt himſelf, nay he accounted him the better man of the two, but which is ſufficiently returned upon him by *Euſebius Pamph, Cont. Hieroclem.*

But the *performances* of this man had ſuch appearances of wonder, that they extorted this doubt from the Orthodox themſelves

themselves, Εἰ θεός ὅτι δημιουργὸς καὶ δεσπότης τῆς κτίσεως, πῶς τὰ Ἀπολλωνίου Τελέσματα ἐν τοῖς μέρεσι τῆς κτίσεως δύνανται; καὶ γὰρ θαλάττης ὁρμὰς καὶ ἀνέμων φορὰς καὶ μυῶν καὶ θηρίων ἐπιδρομὰς, ὡς ὁρῶμεν, κωλύουσιν, &c. *God be the Creator and Lord of the World, how comes it to pass that* Apollonius *his Telisms have so much over-rul'd the course of things? for we see that they also have still'd the waves of the Sea, and the raging of the winds, and prevailing against the noysom flies and incursions of wild beasts*, &c. *Justin Martyr Resp. ad Orthod. quæst.* 24. 245.

And though *Philostratus* in that large *Legend* of his life hath no memory of these things, yet they are constantly ascribed unto this name by *Codin. Cedren. Hesychius, Olympiodorus*, the Greek *Mss.* cited by *Leunclavius*, The *Chronicon Alexandrinum* and *John Tzetzes*, C. 60. of his third *Chiliad. quod omnino legendum* (saith *Scaliger*) *siquidem horum στοιχείων notitiam habere placet, & sane lectio non injucunda. Nam in illo capite* Apollonius *sculptura Culicum & Ciconiarum, culices* Antiochiam, *Ciconias Byzantium ingredi prohibuit.* *Joseph Scalig. Epist.* 180.

But a fuller Tradition of this matter I shall here set down out of *Domninus* cited by *Ioannes Antiochenus Melala* in the 10. Book of his Chronography.

Ἦν δὲ τοῖς χρόνοις τῆς βασιλείας τοῦ αὐτοῦ Δομιτιανοῦ ὁ σοφώτατος Ἀπολλώνιος ὁ Τυανεὺς, καὶ ἤκμαζε περιπολεύων καὶ πανταχοῦ ποιῶν Τελέσματα εἰς τὰς πόλεις καὶ εἰς τὰς χώρας, ὅσις ἀπὸ τῆς Ῥώμης ἐξελθὼν κατέλαβε τὸ Βυζάντιον, καὶ εἰσελθὼν εἰς Βυζάπολιν, τὴν νῦν λεγομένην εὐτυχῶς Κωνσταντινούπολιν, ἐποίησε καὶ ἐκεῖ πολλὰ Τελέσματα παρακληθεὶς ὑπὸ τῶν Βυζαντίων, τὸ τῶν Πελαργῶν, καὶ τὸ τοῦ Λύκου ποταμοῦ τοῦ κατὰ μέσου τῆς πόλεως παρερχομένου, καὶ τὸ τῆς χελώνης καὶ τὸ τῶν ἵππων, καὶ ἄλλα πνὰ θαυμασά. καὶ λοιπὸν ἀπὸ τοῦ Βυζαντίου ἐξελθὼν ἐποίει εἰς τὰς ἄλλας πόλεις ὁ αὐτὸς Ἀπολλώνιος Τελέσματα, καὶ ἦλθεν ὅπου τὴν Συρίαν ἀπὸ Τυάνων, καὶ εἰσῆλθεν ἐν Ἀντιοχείᾳ τῇ μεγάλῃ, καὶ ἔπησαν αὐτὸν οἱ Ἀντιοχεῖς κτίτορες ποιῆσαι κἀκεῖ Τελέσματα ὧν ἐδέοντο, καὶ ἐποίησεν εἰς τὸν Βόρραν ἄνεμον, θήσας τὸ αὐτὸ Τέλεσμα κατὰ τὴν ἀνατολικὴν πόρταν. *Joan. Antiochen. Ms. in Arch. Baroccian Bibliothec. Bodleian.*

In the same times of the Reign of Domitian, *flourished the most learned* Apollonius Tyaneus *who got himself a great name by travelling about and making Telesmes in all places where he came, for the Cities and the Countries. From* Rome *he went to* Byzantium, *and entring into that City of* Byzus (*now more happily called* Constantinople) *he made there also many Telesmes at the instance*

ſtance of the Citizens, as that againſt the Storkes, againſt the river Lycus *which paſſeth by through the middle of the City, that againſt the* Tortoiſes, *that againſt the Horſes and other ſtrange things. Then afterward leaving* Byzantium *he went and did the like in other Cities. From* Tyanis *he came into* Syria, *and ſo to* Antioch *the great, where alſo he was deſired by the chief men of the City to make ſuch Teleſmes as they had need of. And he made one againſt the Northern wind, and ſet it up upon the Eaſt part of the City.*

The Author goeth on, and at large deſcribeth *Apollonius* his charmes againſt the gnats and ſcorpions, adding moreover that *Apollonius* walking upon a day with the chief men of the City to obſerve the ſituation of the place, happened upon a ruinous pillar, and enquiring into the purpoſe of that, the Citizens related unto him, that in the dayes of *Caius Cæſar* when the City had been ſhaken with an Earth-quake Δεββόειός τις φιλόσοφος τελεσὴς ἐπόιησε τὸ τέλεσμα τῦτο, ὥσε δονεμένην τὴν πόλιν ὑπὸ σεισμῦ μὴ πίπτειν, σήσας τὸν κίονα ϗ ὑπερφάνω ἀυτῦ σιθάειον μαρμάεινον, ϗ ἐν τῷ σήθει ἀυτῦ ἔγραψεν Ασειςα. Απωλα, ϗ τυφωνικῦ πυρὸς ὑπὸ τ ἀερώπς γενομένε καυθὲν τὸ ἐπάνω τῦ κίονϴ σιθάειον ἔπεσε. *One Debborius a Taliſman to prevent the falling of the City in caſe an earth-quake ſhould happen again, ſet up this pillar and upon that a marble Pectoral inſcribed* Ασειςα, Απωτα, *but which in proceſs of time had been conſumed by lightning, &c.* The Citizens therefore were earneſt with him, to ſet up a new Teleſme, but *Apollonius* fetching a deep ſigh ἀνεβάλετο τῦ ποιῆσαι ἄλλο Τέλεσμα περὶ σεισμῶν *refuſed to make any further Teleſmes againſt the Earth-quakes*; but the Citizens being urgent upon him, he took writing Tables and foretold as followeth. Καὶ σὺ πάλαινα Ἀντιόχεια δὶς πάθοις, ἀλλὰ ϗ πάλιν ἐλεύσεταί σοι καιρὸς, ὅτε δὴ ὅλη πίμασι κέισῃ σεισμοῖς, δὶς δ' ἐνθ' πυρὶ καύσῃ ὁπὰρ ἀιγιαλοῖς Ορόντησι, εἰμὴ παλιν πάθοις.

Johan. Antiochen. Mſ. in Arch. Barocian Bib. Bod.

And thou miſerable City of Antioch *ſhalt ſuffer twice, and a third time ſhall come upon thee, wherein thou ſhalt be conſumed by fire even in that part by which* Orontes *runneth. And it may be thou ſhalt ſuffer yet once more.*

This written, he delivered the Tables to the Citizens, and departed

departed into *Seleucia*, and from thence into *Egypt*, Καθὼς Δομνίν☉ ὁ σοφώτατ☉ συνεγέφατο ταῦτα.

But the moſt concerning *Teleſme* to the matter in hand that againſt the Scorpions, ὁμοίως δὲ ἐποίησε τέλεσμα ἐν αὐτῇ τῇ πόλει (Ανποχείᾳ τῇ μεγάλῃ) καὶ διὰ τὰς Σκορπίες, ὡς τὸ μὴ τολμᾷν αὐτὰς πλησιάζειν τῇ χώρᾳ· καὶ ἔθηκε τὸ αὐτὸ Τέλεσμα ἐν μέσῳ τ πόλεως, ποιήσας χαλκῆν Σκόρπιον, καὶ χώσας αὐτὸν πίξας ἐπάνω κίονα μικρὸν, καὶ ἐγένοντο ἀφανεῖς οἱ Σκόρπιοι ἐκ τῆς ἐνοχείας Ανποχείας πόσης. *Apollonius cauſed an Image of a Scorpion to be molten in braſs, and ſet it up upon a little pillar in the midſt of the City of* Antioch, *and the Scorpions vaniſhed out of all their Coaſts.*

A like Teleſme to this was ſet up at *Hempts* a City of *Syria Apamea*, that which *Ptolomy* calleth ἔμισα. In the middle of this, ſaith an *Arabick* Geographer, a ſtone there is ſet up in a wall having upon it the figure of a Scorpion, and when any one is bitten he bringeth *Clay* and *taketh out the figure*, which having applied to the place affected, *he is immediately cured.* *Geograph. Nubiens Clim. 3. part. 5.*

In the nether Region of Grand *Cairo* the *Crocodiles* were harmeleſs, in the upper they deſtroyed the Inhabitants. To provide againſt this, the *Taliſmans* caſt a leaden Crocodile, which written upon with an Ægyptian charme they buried in the foundation of a Temple. This for a long time defended the people, but when at the Command of *Achmet Ben Tolon* the *Caliph* the *leaden Image* was melted, the *Crocodiles* returned to their own malice again. *Cardan. de ſubtiliſtat. l. 9. Scaliger. exercit. 196. Num. 6. Ioan. Bodin. mag. dæmonoman. l. 3. c. 6.*

The Τύχη τ πόλεως or fortune of *Byzantium* ſtood with one foot in a ſhip of braſs, the *Statue* concern'd the general *Genius* of the whole City. The ſhip was a *Teleſme* erected againſt the dangers of that tempeſtuous Sea, and while it ſtood entire ſtilled the rage, but ſome parts thereof being (none knew how) broken off and conveyed away, the Sea began to be as unruly as before. The cauſe whereof being curiouſly enquired after and diſcovered, the broken pieces were ſollicitouſly ſearched, found out and put together again, and forthwith the winds and ſeas obeyed.

Ἵνα δὲ γνῶσιν ἀκριβῶς ἐι τοῦτο ὡς ἀληθῶς ἦ τὴν πλοίων εἰσπλοῦ κώλυμα ἦν, *Zonaras Annalium Tom. 3. in Anaſtaſio.*

ἦν, ἀφήρηντο αὖθις τὰ μέρη τῆς νηὸς ἐκείνης, καὶ ὅσαι τῶν νηῶν ἔτυχον τότε εἰσπλέουσαι πνεύματος αὖθις βίᾳ γεγόνασιν ὀπισθόρμητοι ἐντεῦθεν ἐβεβαιώθησαν ἐκ τοῦ θραυσθῆναι τὴν χαλκῆν νῆα ἐκείνην τὴν κωλύμην γένεσθαι τοῦ εἰς τὴν πόλιν εἴσπλου τῶν πλοίων τῶν φορτηγῶν, καὶ τὴν ναῦν ἐκείνην ἐπιμελείας ἀξιώσαντες ἀνεκαίνισαν, *i. e.* And that it might be certainly known that this indeed was the cause why the ships could not safely arrive, the pieces of the brass were again taken away. Thenceforth whatsoever vessels toucht upon the Coast were driven back by the violence of the winds. This confirm'd them in the opinion that the breaking of the brasen ship was that which hindred their Carriages from coming up to the City. They therefore caused the ship to be most carefully repaired.

These *Consecrations* (for so also they are called) were more usually but not only practised in the East. For *Gregory* of *Tours* reporteth, that at the repairing of a Bridge in *Paris*, there was found the Images of a *Serpent* and *Dormouse* in brass, and that at the taking away of these, the Serpents and the Mice came up in great number. More might be added of the *Serpentina columna*, and the *Statua Equestris ahenea*, set up (this latter) against the Plague in *Constantinople*, the destruction whereof hath been followed with fearful and *periodical mortalities*. But enough hath been said, *Mizaldus* may be seen, and the late Author of the Curiosities.

Leunclav. pandect. hist. Turc. Num. 130.

Mizald. Cent. MS. Gaffarel. curiositez. innoyes sur la sculpture Talismani que des pers. c. 6.

If we draw all up, the Sum will be the Ancient Rite of Averruncation, That in case a City or Countrey should be infested with any plague either of disease or noxious Creature, the *Talismans* were consulted and desired to erect an Image of the plague under a certain Influence of Cælestial Configuration.

And this I say was the cause why the Philistin Astrologers gave counsel that golden Images should be made of the *Hæmorrhoides*, and the Mice that marred the Land, to give glory to the God of *Israel*.

The Telesme against the Mice according to *Paracelsus* is to have this manner of Consecration. *Make an Iron Mouse under the Conjunction of Saturn and Mars, and in the House of*

of 4. *Imprint upon the belly* Albamatatox,*&c. Then place the Teleſme in the middle of the houſe, and the Vermin ſhall inſtantly leave the place.* More then ſo he promiſeth. Take a live Mouſe and tye it to the Iron Image, and it ſhall dye immediately. But I undertake not that the *golden Mice* were ſo ceremoniouſly conſecrated; yet that they had a Teleſmatical way of *preparation* anſwerable to the beginnings and mediocrity of the Art, my own reaſon, and above that the weight of *Maimons* words induce me to conclude. *Archidox. mag. l.3.p.135. edit. Lat. Germanice p.* 102.

I ſay (ſaith he) *of that of* Samuel *concerning the Images of the* Hæmorrhoides, *that they were ſo called not ſo much from their external form, as from a ſecret influence within, remedial againſt the plague in the hinder parts.* *More Nevoch. Part.* 1. *c.* 1.

The *Aſtrologers* had perceived that this God had been pleaſed with the *Brazen Serpent*, which *Moſes* the *Taliſman* (ſo they would account him) ſet up upon a pole in the wilderneſs, *Numb.* 21. 8. And I need not ſtick to affirm, that this Brazen Serpent againſt the fiery Serpents was the firſt occaſion (I ſay not given) but taken, of all theſe Teleſmatical practices.

And this alſo we may come to know (See *Plinie Lib.* 10. *C.* 27. *Cyrenaici* Achorum: *Deum muſcarum multitudine peſtilentiam inferente, invocant*, why the God of *Ekron* was called by the name of *Baal-zebub*, that is, βάαλ μυίας (as the Lxx) or the Fly-God. The Greek Copies of the Evangeliſts for the moſt part read βεελζεβούλ *Beelzeboul, Deus* or *Belus Stercoreus.* So the Printed *Arabick* and the Hebrew *Tranſlation* of S. *Matt.* But I preſume not originally. And ſo S. *Hierome* obſerved, for ſeeing the Idiome of *Zebul* is Syriack, it would have been expected, that that Paraphraſe ſhould not have read as it doth, (and undoubtedly ought) *Beelzebub.*

But for the reaſon, if any could be given, *Scaliger* was likely to give as good as another, and yet his reaſon is, that the Scripture put this name upon the God of *Ekron* by way of deriſion, *quod in Templo* Hieroſolymitano *Muſcæ carnes victimarum non liguriebant, quum tamen Gentium fana à muſcis infeſtarentur propter nidorem victimarum.*

True indeed it is out of the *Pirke Avoth*, that a Fly was never ſeen in the *Slaughter-houſe* of the Temple. And 'twas a priviledge of the Jewiſh Sacrifices above thoſe of the Heathen. But that therefore the God of *Ekron* ſhould be call'd the Fly-God, is a reaſon below that mans ſagacity. He was properly ſo called, as the moſt learned *Selden*. But for the cauſe he confeſſeth, *Nequeo dicere, nec mihi quis alius opinor ſatis poteſt.* *Syntagmat. 2. c. 6.*

But the *Ekronites* were peſtered with noiſom flyes; To avert this Nuſance the Aſtrologers ſet up the *Image* of a Fly *Teleſmatically* endued; the people finding the benefit of this Ἀπομύϊον made it a God. The *Iſraelites* themſelves did as much to the *Brazen Serpent*.

It will be to the purpoſe here to add a not much unlike accident of Heathen ſtory noted by the Scholiaſt of *Ariſtophanes* in Ἀχαρνῆς to theſe words of the Poet.

Ὁ ξανθίας ἢ φαλλὸν.

He telleth you there that *Phallus* is, ξύλον ὀπίμπκες, ἔχον ἐν τῷ ἄκρῳ σκύτινον αἰδοῖον ἐξηρτημένον, ἵστατο δὲ ὁ φαλλὸς τῷ Διωνύσῳ: *A long pole fitted at the top with a* coriaceum virile pudendum, *and that this uſed to be ſet up in honor to* Bacchus, *&c.* It was a kind of *Priapus*, the *Figures* whereof I had rather you ſhould ſee in the *Marbles*.

It happened (ſaith the Scholiaſt) *that ſome of theſe Images were brought from* Eluthera, *a City of* Bœotia *to* Athens. οἱ δὲ Ἀθηναῖοι οὐκ ἐδέξαντο μετὰ τιμῆς ἢ θεὸν, ἀλλ' οὐχ ἁμαρτάνειν αὐτοῖς ταῦτα βουλευσαμένοις ἀπέβη. *And the* Athenians *did not ſo duly and honourably receive the God, but this raſh advice of theirs did not ſo well ſucceed unto them.*

Scholiaſt. Ariſtoph. p. 272. Edit. Froben. An. 1547.

Μηνίσαντος γὰρ τοῦ θεοῦ, νόσος κατέσκηψεν εἰς τὰ αἰδοῖα τῶν ἀνθρώπων, καὶ τὸ δεινὸν ἀνήκεστον ἦν· ὡς δὲ ἀπείπον πρὸς τὴν νόσον κρείττων γενομένην πάσης μαγγανείας καὶ τεχνῆς ἀπεσάλησαν θεωροὶ μετὰ σπουδῆς· οἱ δὲ ἐπανελθόντες ἔφασαν ἴασιν εἶναι μόνην ταύτην εἰ διὰ πάσης τιμῆς ἄγοιεν ἢ θεόν. πειθέντες οὖν τοῖς ἠγγελμένοις οἱ Ἀθηναῖοι, φαλλὸς ἰδίᾳ τε καὶ δημοσίᾳ κατεσκεύασαν, καὶ τούτοις ἐχρήσαντο ἢ θεὸν, ὑπόμνημα ποιούμενοι τῶν πάθων.

For

For the angry God ſtruck them with an incurable diſeaſe in the Secret parts, *which being given over as impoſſible to be dealt with by any art or legerdemain, they made haſt to ſend to the* Oracle, *and this anſwer was returned, that the only way to be rid of the diſeaſe was to receive the God with all reverence. The* Athenians *perſwaded by this made themſelves* Images *of theſe things,* (φαλλοὶ) *privately and publickly, and with theſe they did honour to the God in memory of the* Diſeaſe.

CHAP. IX.

Γραμματεύς.

Act. 19. 35.

Κατασείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησιν. Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς.

Here Γραμματεὺς is falſly; Νεωκόρος, not fully rendered. Our own Tranſlation is; *And when the Town clerk had appeaſed the People,* &c.

But then it ſhould rather have been as in *Thucydides,* γραμματεὺς τῆς πόλεως, that is, ὁ εἰωθὼς ἐν τῷ κοινῷ τὰ τοῦ δήμου γράμματα ἀναγινώσκειν, i. e. *The Reader of the common Records,* as the Scholiaſt there.

But a man of this calling, ὅλεθρος γραμματεὺς, (as the Greek Orator of *Æſchines*) muſt not have undertaken upon the unweildy people. The *Syriack* therefore and *Arabick* Tranſlations render it, *A chiefe man of the City.* The *Æthiopick* as the vulgar, ſimply, *The Scribe,* truly enough to the Letter, but not filling up the ſenſe, nor themſelves well knowing what they mean. *De Dieu* findeth in the Gloſſarie,

Γραμματεὺς, *Scriba, Tesserarius.* Therefore (saith he) *Quum hic in Urbe* Ephesо *designatur aliquis qui absolute vocatur* ὁ Γραμματεὺς *merito intelligitur præfectus, qui militibus Symbola & munia præscribit.*

But none of all this will do right to the word. 'Tis thus.

At that time the *Asiarchæ* (so they are termed *ver.* 31.) who advised *Paul* not to adventure himself into the Theatre exhibited the *Olympicks* at *Ephesus* to the honour of *Diana*, which is a reason to me why *Paul* notwithstanding his purpose in the spirit to go to *Jerusalem*, yet staid in *Asia* for a season to win the more to his *way*, out of that solemn confluence of Heathen Saints then gathered together, ἐκ πάσης τῆς Ασίας, out of the whole *Common* of *Asia*.

In these Celebrations three principal Officers of *Ludicrous*, but Holy State were concerned.

The Αλυτάρχης, the Γραμματεὺς, and the Αμφιθαλής. I learn this of an ancient Author quoted by *Joannnes Antiochenus Melala*, in the 12 Book of his Chronography. Καὶ ἐγένετο ἐν αὐτῇ Αντιοχείᾳ Αλυτάρχης ἐν τῇ αὐτῇ θείᾳ κελεύσει ὀνομαθεὶς πρῶτος Αφρόνιος, ὁ ἀπὸ ἐπάρχων πολίτης Ανποχεὺς ὅστις φορέσας τὸ χῆμα τῆ Αλυτάρχε, τὰς μὲν ἡμέρας ἐτιμᾶτο καὶ προσκυνεῖτο ὡς αὐτὸς ὁ Ζεὺς· μὴ ἀνιὼν δὲ εἰς ὶκον τὰς αὐτὰς ἡμέρας, μήτε δὲ εἰς κλίνην ἀναπίπτων, ἀλλ' εἰς ἐξάερον καθεύδων εἰς ἔδαφος ὑπερφίνω λίθων καὶ καθαρῶν τρωμάλων, καὶ θρυίνης ψιάθε, ἐρόρει δὲ τολὴν διάχρυσον ἀστρὴν ὡστεὶ χιὼν, καὶ στέφανον ἀπὸ λυχνιτῶν καὶ μαργαειτῶν, καὶ ἄλλων τιμίων. καὶ κατεῖχε ῥάβδον ἐβελλίνην, φορῶν εἰς τὲς ἰδίες πόδας σανδάλια ἀστερά, &c.

Joh. Antioch. MS. in Arch. Baroccian. Bibl. Bod. Lib.

Ο δὲ Γραμματεὺς προσχειείθη πρῶτος ἀπὸ τῆς βελῆς, καὶ τῆ δήμε, ὀνόματι Πομπειανὸς Κοιαίστως, ὁ ἐκ γένες συγκλητικῶν Ρώμης ὑπάρχων, φορέσας καὶ αὐτὸς τολὴν ἀστρὸν καὶ στέφανον ὁλόχρυσον, τύπῳ φυλλοσάφνων, ὄντινα ἐπίμων καὶ προσκύνεν ὥς τινα, φησὶν, Απόλλωνα.

Ἡ αὐτὴ δὲ βελὴ καὶ ὁ δῆμος πάλιν προσεβάλλοντο Αμφιθαλῆν ὀνόματι Κάσπον Ιλλέσειον, φορῦντα ὡσάυτως τολὴν ἀστρὸν ὁλοσπειρὸν, καὶ στέφανον πεπλεγμένων ἀπὸ δαφνίνων φύλλων, καὶ ἐν τῷ μέσῳ σπιθάμιον χρυσῆν ἔχον τὸν Δία, ὄντινα Αμφιθαλῆν ἐπίμων καὶ προσκύνεν ὡς τὸν Ἑρμῆν

Ludicrous Saints.

Ἑρμῆν. καθὼς ὁ σοφὸς Δομνῖνος ὁ χρονογράφος πάντα ταῦτα συνεγράψατο, &c.

That after the reviving of the long intermitted Sports (by an Edict from the Emperor Commodus *) in the ſame Sacred Sanction* Aphronius *a Citizen of* Antioch, *and one of the* Expræfecti, *was firſt named* Alytarcha, *under the perſon whereof he was dayly honour'd and ador'd by the name of* Jupiter. *And during the Solemnity, never came within doors, or lay upon Bed, but ſlept upon the ground, in the open air, lying upon ſtones covered over with a ruſh mat, and clean Carpets. His Habit was a long guilded Robe white as the Snow, upon his Head a Crown of Carbuncles, Pearls, and other precious Stones. In his hand an Ivory Scepter and white Sandals upon his feet.*

The Grammateus *then firſt choſen by the Senate and People was* Pompeianus *by Name, a* Quæſtor, *and deſcended of the Roman Senators. His habit alſo was a long white Robe, upon his head a Crown all of Gold made after the Laureat Faſhion. And Him they honoured and adored under the Name of* Apollo.

The ſame Senate and people choſe Caſſius Illuſtrius *Amphithales, whoſe habit was in like manner a long white Robe of Silk, upon his head a wreath of bayes, in the middle (or hanging at his breaſt) a golden pectoral, upon that the figure of* Jupiter. *He was honoured and adored by the name of* Mercury, *as I find all this in the learned* Domninus *his Chronography, &c.* So Johan. Antiochenus. Περκόπιος Ἰλλύσειος Καισαρεὺς, &c. *Procopius Illuſtrius Cæſarienſis*, &c.

The office of the *Grammateus* I conceive to have been the regiſtring of the Victors names, the time and Stile of Rewards, *&c.* Which were therefore called τὰ γεμματα τῶν ἱερονεικων. The Records of the Holy Conquerors, as the inſcription upon the *Farneſian* Marble: and the receipt or Office of theſe Records was anſwerably termed Γεμματεῖον. See *Fabers Agoniſticon, Lib.* 3. *c.* 23. *&* 27.

And ſuch a Scribe or Actuary as this was the καταστείλας ὁ γεμματεὺς, *Who when he had appeaſed the people, ſaid, yee men of* Epheſus, *&c.* Which how proper it was for him to do, will

will be eaſily confeſſed by them that ſhall conſider what the Tradition hath that the *Alytarcha* was named by the Emperor, but the *Grammateus* and the *Amphithales* were choſen by the People themſelves. And the *Grammateus* was firſt in order.

CHAP. X.

Νεωκόρος.

Act. 19. 35.

What man among you is there that doth not know that the City of Epheſus *is a Worſhipper of the great Goddeſs* Diana? *&c.*

Quatuor Evang. Epiſt. Apoſtol. & Apoſtolor. Act. Mſ. Arab. in Arch. Bibliot. Regiuens.

SO we tranſlate, as the vulgar, *Cultricem Dianæ.* The *Arabick* Paraphraſt doth not ſeem to have underſtood it. *Junius* his Tranſlation of that is, *Viri Epheſii, quis neſcit Civitatem Epheſiorum eſſe Artemidis magnæ.* His note in the margin is, Greek Νεωκόρων *non eſt hic.* I had otherwiſe thought it might be an error in the printed Copy, but I found it ſo too in a fair pointed manuſcript in *Queens Colledge Library.*

For the Greek, the *Etymologiſts* notation is, Νεωκόρος παρὰ τὸ κορῶ, τὸ καθαίρω, καὶ τὸ νεώς Ἀττικῶς, from Ναὸς, Attically Νεὼς, and κορῶ in the ſignification of καθαίρω, One that maketh clean the Temple. Νεωκόρος (ſaith *Phavorinus*) ὁ τὴν Ἐκκλησίαν κοσμῶν, κορεῖν γὰρ τὸ σαρεῖν, one that ſweepeth the Church. But *Suidas* ὁ τὸν Νεὼν κοσμῶν καὶ εὐπρεπίζων ἀλλ' οὐχ ὁ σαρῶν, Not one that ſweeps but adornes and beautifies the Temple, κορεῖν γὰρ καλλωπίζειν, ὅθεν καὶ Νεωκόρος, as the *Scholiaſt* upon *Ariſtophanes.*

Scholiaſt. Ariſt. ad Νέφελ. *p.* 61 *Aſtronomicôn. Lib.* 4. *C.* 7.

The word is ſometimes read in Latin and elſewhere than in the inſcription cited by *Gruter.* For *Julius Firmicus* ſaith *Defluens a.* ☽ *Luna ſi plena lumine feratur ad* ☉ *facit magnos* &c. *Neocoros quoque aut prophetas, vel Sacerdotum principes.* And the ſame Author in another place. *Serapis in Ægypto colitur,*

colitur, hic adoratur (i.e. Alexandriæ.) *hujus ſimulachrum Neocororum turba cuſtodit, & ad memoriam vetuſtatis errans populus ordinem ſacrorum in honorem integerrimi ac prudentiſſimi hominis conſtitutum contentioſa hodie animoſitate cuſtodit,* &c. Where alſo it may be noted that in great and frequented Temples, the *Neocori* made up a conſiderable number, and were diſtinguiſhed therefore into degrees of order, as by that in *the body of inſcriptions.* Ὁ πρεσβύτατος τῆς Νεωκόρων τῆς μεγάλης Σεβαστῆς, and by the *vetus Expoſitio totius orbis, C.* 18. in the Deſcription of *Alexandria.* Ἐξήγησις ὅλης τῆς κοσμικῆς, a *Jo. Gotofred edit.*

The word is (by thoſe who do it moſt properly) tranſlated *Æditua,* ſo the Syriack. And it is the uttermoſt ſenſe the Interpreters have as yet gone down into. We may render it as the *Italian* Tranſlation by *Devdate, Sagreſtano, the Sacriſt of the great goddeſs* Diana. But to be ſaid here in ſo collective a ſenſe of a whole City is without any known parallel in Books, if men of the greateſt converſation in theſe have ſufficiently obſerved. *Maſter* Selden.

In the Marbles, (though leſs in theſe, but in the Greek Coynes moſt frequently) it is found from the beginning of the Empire down to *Gallienus.* The inſcriptions are in thoſe of *Auguſtus,* Καισαρέων φιλοπολείτων Νεωκόρων. In the *Tiberian,* Παρεμφείτων Νεωκόρων. Περγαμένων δὶς Νεωκόρων; In others, χρυσάνδυνα Σαρδιάνων τρὶς Νεωκόρων. Ἄκτια Πύθια Πεεινθίων Νεωκόρων. Ἐφεσίων Δ Νεωκόρων, Ἐφεσίων δὶς Νεωκόρων, καὶ τῆς Ἀρτέμιδος.

Antonius Auguſtinus his note upon the word, is, *Queſta parola per intender la dia molto d'a fare a quelli che veggono le Medaglie con qualche diligenza.* That it hath perplexed even thoſe who have peruſed the Medals with the greateſt circumſpection and ſagacity.

Caſaubon to the *Monumentum Ancyranum,* hath this opinion. That when *Cæſar Auguſtus* and the ſucceſſion by his example, granted to provincial Cities the erection of Altars and Temples, and exhibition of Olympicks, *&c.* for the upholding of common intereſt, and to confeſs the honour and Divinity of the Emperors, the Cities ſo indulged, accounted it a ſpecial grace to be ſtiled the Νεωκόρος or *Sacriſt* of the Solemnities. *Animadverſ. in Sueton. p.* 131.

For

For other Monuments making up to the untying of this hard word, I remit you to *Maſter* Selden *upon the fourth* Arundel *Marble*: where I think there is as much ſaid, as by the revealed ſtock of Antiquity could poſſibly have been, though you may ſee to the latter *Petit. variar. Lect. Lib.* 4. *C.* 10. But I ſhall ſet you down ſomething out of an ancient Author, which will reconcile the word to this very ſenſe, and require it to a leſs ſtrange and unlikely ſound.

That the word is a term of Devotion reſpecting to theſe holy Games, the mentioned Marble intimateth enough, Δεύτερον δόγμα Συλλήτου, καθ' ὃ δὴς Νεωκόροι γεγόναμεν ἀγῶνα ἱερὸν, &c. *Sacrum Certamen*, &c.

And the reverence indeed was of ſuch an intemperate height, that not the ſolemnity it ſelf only, but the people alſo for the time being, and the victors ever after were accounted and called *Holy*.

Johan. Antiochen. ubi Sup.

For, Εἴ τις ἐξ αὐτῶν, εἴτε γυνὴ, εἴτε νεὸς, τῷ ἱερῷ, φησι, δήμῳ κεῖζον[ὸς] ἐςέφθη, ὁ στεφανώμενος ὡς νικητὴς, σώφρων ἔμενεν ἕως τῆς τελευτῆς αὐτοῦ. ἐσφεκίζετο γὰρ εὐθέως μὴ τὸν ἀγῶνα καὶ ἐγένετο ἱερεύς· ὡσαύτως καὶ παρθένοι φιλόσοφοι, αἵτε φανέμεναι ἐγένοντο μὴ τὸν ἀγῶνα ἱέρειαι.

If any of the Company, whether Maiden or young Man, upon the acclamations of the Holy People, were crowned, The Crowned as victor, was to ſpend the reſt of his dayes in a cloiſter: for immediately after the Games were ended he was conſecrated a Prieſt; likewiſe the virgin votaries, if crowned, were made Nuns.

Nay ſo yet more holy was the opinion of theſe games, that the Emperors themſelves accounted it no fall of Majeſtie to bear the *Alytarcha*'s part and be a *May-King*, or *Mock-Jupiter* in theſe *Revels*.

Εφόρεσε τὸ σχῆμα τοῦ Αλυτάρχου ὁ βασιλεὺς Διοκλητιανὸς· τὴν δὲ στολὴν ὁ Αλυτάρχης ἀστρὸν ὁλοσηρικὸν ἐφόρει, ὁ δὲ βασιλεὺς ἀντὶ τοῦ ἀστροῦ ἐφόρεσε πορφυροῦν. Τὰ δὲ ἄλλα πάντα, ὡς ἦν ἔθος τῷ Αλυτάρχῳ φορεῖν, κρατῶν τὴν ἱερὸν ῥάβδον, καὶ περισκυνῶν τὸν δῆμον.

The Emperor *Diocletian* (as the ſame Author out of *Dominus*) *took upon the perſon of the* Alytarcha, *with this difference only, that whereas the* Alytarcha *wore a long white Robe of*

of Silk, the Emperor wore one of purple. In all other reſpects he was habited as the Alytarcha uſed to be, holding in his hand a holy Scepter and doing reverence to the People.

And as if he had been greater in theſe than in the Imperial Robes, μετὰ τὸ πληρῶσαι τὰ Ὀλύμπια, οὐχ εἵλετο βασιλεῦσαι, λέγων, ὅτι ἀπεδέμην τὴν βασιλείαν, καὶ ἐνεδυσάμην τὸ ἀθανάτου Διός. Καὶ ἔκτοτε ἔμεινεν οὕτως, &c. i. e. *The Olympicks ended, he would be King no longer, ſaying, I have put off the Empire by putting on the habit of Immortal Jupiter. And ſo continued ever after.*

The like was done by *Maximinian*, as the ſame Author in his life.

Put all this together, and the ſum will be,

That the Celebration of theſe Games in this or that City of the *Common*, was a Solemnity throughly ſanctified in the opinion of the People, as an obſervance of high devotion and Religion to the Gods and Emperors, the performance whereof could not be done without a Prieſthood of Miniſters.

And to that ſenſe the *Aſiarchæ* ought rather to have been rendred, not *Principes* (as the vulgar) or *Primores*, (as the Syriack and Arabick) that is, the Chief of *Aſia*, as we: (though this will hold too) but *Sacerdotes Summi*, The *High Prieſts of the ſolemnity*: the devotion whereof could not but move the City ſo obliged very much to affect the Dignity and Title of the Νεωκόρος, to *adituate* ſuch a piece of Divine Office, where ſo many Gods were preſent by their *Proxies*, where not the ſports themſelves, but all the Company were reputed *Holy* for that time, and ſome accounted ſo ever after.

The Grace of this how often it was granted to this or that City, (as to ſome it was the *fourth* time) ſo often was the ſtile expreſſed in the imperial Coyns, to the preſent purpoſe that of *Valerian* ſerveth beſt.

Upon the Reverſe 3 Temples, in the midſt an Altar, with the fire kindled, and wreathed about with a Serpent (the heathen *Hieroglyphick* of Myſteries and religion) with this inſcription, Νικομηδέων τρὶς Νεωκόρων. Upon the face 3 heads, anſwerable to the 3 Temples; The firſt of the Emperor himſelf, the other of his two ſons, *Gallienus* and *Valerian Cæſar*. *Du Choul Diſcourſ. de la Religion des anciens Romains, p.* 117.

For the Connotation of the turn or time as ϛις τρὶς, &c. with

mention of the Deity ſometimes, but ſo often without it. The reaſon is hard and ſlippery. The laſt reſolution that I know to have been made is this. That in all likelihood, The *Mater Deum* or the mother of the Gods was common to all the Cities of *Aſia*; And that whenſoever the Νεωκόρος is written with a note of the time only, as in thoſe of the *Gallieni*; Σμυρναίων δὶς Νεωκόρων. In thoſe of *Caius*; Σελευκέων Νεωκόρων, &c. and moſt conſtantly ſo, The Mother of the Gods is to be underſtood. Otherwiſe, if the ſpecial Deity of the place be mentioned, as Μαγνήτων Νεωκόρων Αρτέμιδος in thoſe of *Maximine*, and Εφεσίων δὶς Νεωκόρων καὶ τῆς Αρτέμιδος, the God of the place is to be meant ſingle.

Certainly the Games could not wear out ſo much of their old relation as not to be principally addreſſed to the Gods of the firſt right, though not without a flattering concernment of the Emperors, the Gods below (as the times then were) having taken the place of thoſe above. The old Gods of the Games were *Jupiter* in the firſt place, and the next *Apollo*. And that the reſpect to them continued ſtill and beyond theſe dayes of *Claudius*, is plain by the note before, where the later is repreſented by the *Grammateus*, the former in the *Alytarcha*'s part. And ſo I doubt not to underſtand the Reverſes, where the Νεωκόροι are ſet down without expreſſion of the Deity. Where 'tis othetwiſe (and that is not often, eſpecially if the laſt Obſervers Note be good; *vixque aliter uſurpatum præter tria quod ſciam exempla reperias*) It is a ſpecial ſuper-acknowledgment of the God of the place; as the Εφεσίων δὶς Νεωκόρων, καὶ τῆς Αρτέμιδος, *The great* Diana *of the* Epheſians, whoſe Νεωκόρος the City of *Epheſus* now was. It is not Νεωκόρον εἶναι, but ἔσαι, *the now Sacriſt of* Diana. And why the mention ſhould be ſo often ('tis only ſo for ought I yet know) of this *Diana* is not ſo ſtrange, if it be conſidered that ſhe was not only *great* of the *Epheſians*, but of all the *Common*; and to whoſe ſhrine there went up a more famous and frequent pilgrimage of *Devotaries*, than to any *Holy Land* of theirs whatſoever.

M. Petit.

This is the ſenſe of the Νεωκόροι, and this was the meaning of the *Actuary*.

CHAP.

CHAP. XI.

Ναοὶ ἀργυροῖ.

For a certain man named Demetrius *a Silver ſmith, which made Silver Shrines for* Diana, *&c.* Act. 19. 24.

THE *Syriack* Paraphraſt leaveth the Greek Ναὸς as he found it. The *Arabick* and *Æthiopick* tranſlate it *Silver Images*. *Beza*, *Templa argentea*, *Silver Temples*, but meaning by this certain Coynes ſtampt upon with the Figure of *Diana*'s Temple.

Such indeed as theſe are found, Silver too, and among thoſe of *Claudius*.

And 'tis the more probable, for that ſome ancient Coynes have been called by the name of their Expreſſes, as the *Athenians* had a certain Coyn (ſaith *Pollux*) καὶ ἐκαλεῖτο βοῦς, ὅτι βοῦν εἶχεν ἐντετυπωμένον. from the figure of an Oxe imprinted upon it. So the *Peloponneſians* had a kind of Coyn called χελιδὼν (as *Suidas*) or χελώνη (as *Heſychius*) from the figure either of a *Swallow* or *Tortoiſe* enſtamped upon it. *Julius Pollux. Onomaſtic. Lib.* 9. c. 6.

And the Jewes too had a Coyn of very aged Memory called by the name of the *Print*, which was a *Lamb*, to intimate (as it ſounds to me) *Him that was ſlain from the beginning of the World*. 'Tis ſaid in the 42 and laſt chapter of *Job*, that all his friends gave him *a Piece of Mony*: The *Syriack* there is *pecudem unam*. So the vulgar. The Greek and Chaldee, *a Lamb*. The Original is, *Keſita*, and but 'twice more found in Scripture, *Joſh.* 24. 32. which repeateth over that of *Gen.* 33. 19. where *Jacob* is ſaid to have bought a parcel of Land for a hundred pieces of money. So we, The Margin is, *or Lambs*. But that is, as the Talmudiſts expound it, money enſtamped upon with the Figure of a Lamb. *R. Akiva* ſaid, כשהלכתי לאפריקי &c. When I travailed into *Aphrica*, *I heard them call money Keſita, or by the name of the Lamb, but to what uſe will this be? why, to the expounding of that which is ſaid in the Law: a hundred Lambs, that is, pieces of money*, Gen. 33. 19. &c. *Talm. in Roſh. Haſſanah. fol.* 26. *a.*

It cannot well be otherwiſe, for if we take the price of the field in Lambs (not doubting neither but that the old manner of exchange by wares was then moſt poſſibly) what ſhall be ſaid to Saint *Steven*'s Tradition, that the field was bought τιμῆς ἀργυρίου, for a price of Silver, the ſame field, though *Abraham* be put there in ſtead of *Jacob*, corruptly enough notwithſtanding what Maſter *Broughton* hath ſaid, yet there it ſtands ſtill, and upon irreconcileable terms in Reverence to the Book. Uſe that reverence ſtill, the Book will be the bigger, and the Scripture the leſs.

The Heathens ſay too, that the impreſs of a Sheep was marked upon their firſt Coyne, and from thence their money was called *Pecunia*: and *Varro* ſaith that the hint of this was given *a paſtoribus*. The Roman Shepherds might have it from the Hebrews, to whom this trade of life was more famouſly peculiar.

But the trueſt underſtanding is that of *Eraſmus*, that the Ναϊδιάργυροι were little ſilver Chappels repreſenting the form of the *Epheſian* Temple, with the Image of *Diana* enſhrin'd.

Ammian. Marcellin. in Juliano. Lib. 22. *Num.* 12.

And to this agree the Heathen Rites; for *Aſclepiades* the Philoſopher, *Deæ cœleſtis argumentum breve figmentum quocunque ibat ſolitus eſt ſecum afferre*, was ever wont whitherſoever he went, to carry about him a ſmall ſilver Image of *Urania*.

Dio Ρωμαϊκῶν *Lib.* 40. *fol.* 82.

And *Dion* ſaith of the Roman enſign, ὅτι δὲ νεὼς μικρὸς, καὶ ἐν αὐτῷ ἀετὸς χρυσοῦς ἐνίδρυται. That it was a little Temple, and in that the Figure of an Eagle ſet in gold. But this to *Lipſius* is but *Intricatum aliquid, ubi enim in Nummis uſquam talis effigies? quin nudæ eæ conſpiciuntur* (& centenæ aliquot extant) ſine tegmine ullo Sacelli? *In columna tantum Trajani neſcio quid in alis Aquilarum imponitur, quod Sacelli figuram refert*, &c.

De Militia Roman. Lib. 4. *Dialog.* 5.

Du Choul. p. 187.

'Tis true, that in the Coyns this is very rarely expreſt, though it be certainly found in a *Reverſe* of *Maxentius*, Silver. The Eagle and Temple in *Trajan*'s Pillar (though this uſe be made of it by ſome) cannot ſo juſtly be wrought over to this meaning. However 'tis a thing that will hardly go down with any body, that *Dion* ſhould not know what belonged to the Roman Eagle.

But

But the matter is not great. 'Τις more to this purpoſe, which the ſame Author mentioneth. Ἐν τε γὸ τῷ Αλβανῷ νεὼς Ηρας βραχὺς ὅπὶ τραπέζης πνὸς πρὸς ἀνατολῶν ἱδρυμέν Θ, a little Temple of *Juno* ſet upon a Table, and turning towards the Eaſt. Ρωμαϊκ Lib. 39. p. 62.

This indeed is enough to declare the uſe of theſe Little Shrines in the Heathen Devotions, but ſupplyeth not the main want of a like acception of the word Ναὸς or νεὼς paſſing (as in the Text here) in the diminutive ſenſe of Ναΐδιον or Ναίσκος, without the addition of μικρὸς, βραχὺς, or the like.

'Twill be very hard to find it ſo elſewhere. And therefore make the more of this lucky paſſage in an old Scholiaſt upon *Ariſtotle*'s Rhetorick.

Ariſtotle ſaith ὁ Μελανώπυ Καλλίστρατ Θ' κατηγόρει ὅτι παρελογίσατο τρία ἡμιωβέλια ἱερὰ τὰς Ναοποιὰς, that *Calliſtratus* accuſed *Melanippus* for cheating the Ναοποιὰι of three Holy half-penny farthings. The Ναοποιὰι are rendred by the Latin Interpreters *fabri ædiles*, or *templorum conſtructores*. As if the Architecture of a Church were any one mans artifice. The old Scholiaſt expounds the Ναοποιοὶ οἱ τὰς ναὰς ποιῦσι *Temple makers*. But that is, (ſaith he) ἤτοι εἰκονοστάσια τινὰ μικρὰ ξυλινὰ ἃ πωλῦσι, certain ſmall wooden Temples enſhrined with Images which they made to ſell. *Ariſt. Rhet. Lib.* 1. *C.* 15.

A like ſenſe of εἰκονοστάσια; See in *Codin*, *De Officiis Aulæ Conſtantinopol.*

And ſuch Temples as theſe (abating the *Material*) were the Ναὶ ἀργυρᾶι τῆς Αρτέμιδ Θ, The Silver ſhrines not *for*, but *of Diana*, made by *Demetrius* and the Craftſmen to be ſold. And the reſpect of this was that which moved the quarrel. The great Goddeſs indeed was pretended, but at this time there was a ſolemn confluence of all the Leſſer Aſians, to the ἱερὸν ἀγῶνα, or *Holy Games* celebrated at *Epheſus*, to the honor of other Gods, but to *Diana* in chief. And it muſt needs have been very much out of the Craftſmens way, if it could have been perſwaded (as *Paul* endeavoured to do) that theſe enſhrined *Idolillos* of *Diana* ſo much bought up by the devout people, were no gods becauſe they were made with hands.

And ſuch a ſhrine as theſe Ναὶ was the Σκηνὴ τῦ Μολὸχ, *c.* 7. *verſ.*

verſ. 43. as the Lxx rightly tranſlate that of *Amos* the Prophet, *c.* 5. 23. The Original is, סכות מלככם *Siccuth* or *Succoth Malcecem*; that is, not an Idol ſo called, as the vulgar and others; but the Tabernacles of your King or *Moloch*. Their King was *Saturn*, whom the *Perſians* and *Arabians* called *Civan* or *Cavian*, as *Aben Ezra* truly obſerved, and the *Perſian* Gloſſaries make to appear. The *Ægyptians* called him Ρεφὰν, as may be ſeen in the *Coptick* Table of the Planets.

Prodrom. Copt. C. 5. p. 147.

The Idolatrous Jews were to call a Heathen God by the Natives name, *Ciun* or *Civan*. The Natives were the *Arabians*, in whoſe wilderneſs they then were.

Therefore the Prophet retained this word. But the Lxx as tranſlating to *Ptolomy*, rendred *Rephan*, which S. *Steven* followed. In theſe little Tabernacles they enſhrined (as the *Epheſians* thoſe of *Diana* in the Ναὸι) the τύπους, Figures which they made to worſhip (it was the figure of a Planet) The Figures of *Saturn*, or the Stars of their God *Rephan*.

CHAP. XII.

Hell is naked before him, and deſtruction hath no covering.
He ſtretcheth out the North *over the empty place, and hangeth the Earth upon nothing*, Job 26. 6, 7.

THough Hell be naked before Him that made it, (and yet he *made not death*) as to us, *deſtruction* hath a *Covering*: I have wondered much at the Curioſity (how learned ſoever) of ſome who undertake to ſet down the ſubterraneous Geography of this place, and deſcribing it ſo confidently as if they had been there already, not the Gates and Chambers of death only, but the very *points* of the *Compaſs* in that *Region* and *ſhadow*, and how many Souls may ſit upon the point of a *Needle*.

Ruſca. de infern. &c.

I will only put theſe men in remembrance of the *Syriack Reading* in the laſt verſe; where inſtead of thoſe words (*but how little a portion is heard of him?*) that Tranſlation rendreth, *Et qualis ſermo malus auditus eſt de eo?* which ſeemeth to confeſs, as if our beſt expreſſions of the works of God were but in a manner to give the Maker ill language, And

And if it be ſo, then for men to ſpeak of Hell as if it were Naked before us too, is to give him the *Lye*.

But my buſineſs is to tell the meaning of *Job* in the next words, *He ſtretcheth out the North, &c.*

The *North* here is not to be taken for the Terreſtrial Globe, as the Jews would have it, for they are deceived who think the latter clauſe to be a Repetition of the former.

The *North* is meant of the *Heavenly Expanſum*, as the word *extending* ſufficiently intimates. And though the *North* only be nam'd, yet the whole ſphear is meant. And yet not only for this reaſon (as all think yet) becauſe the Northerne Hemiſphere was principal as to *Job's Reſpect*, and the *Poſition* of *Arabia*, but becauſe this Hemiſphere is abſolutely ſo indeeed, 'tis principal to the whole, for as the Heavens and the Earth are divided by the middle line, the *Northerne Half* hath a ſtrange ſhare of *Excellency*. We have more *Earth*, more *men*, more *Stars*, more *day*. And which is more than all this, the *North* Pole is more *Magnetical*, than the *South*. For I *have always obſerved* (ſaith a learned man in this experience) *that the Pole of the Magnet which ſeateth it ſelf North, is always the moſt vigorous and ſtrong Pole to all intents and purpoſes*. *Ridley* of Magnetical bodies and Motions, c. 9.

This *North* (that is the whole *Firmament*) *He ſtretched over the Empty Place*, that is, not the Aire, as it uſeth to be ſaid.

The word in the Text is תהו *Tohu*. This word ſignifies *Nothing*. So the molten Images. *Eſai*, 41. 29. are ſaid to be רוח ותהו *Wind* and *Tohu*, that is, Confuſion, as we. Or *Wind* and *Nothing*. For therefore it is that Saint *Paul* ſaid that an *Idol* is *Nothing* in the world. But eſpecially it ſignifies that *Nothing* in the *Chaos* before the *Air* or *Earth* was made; as *Geneſ.* 1. The Earth was *Tohu*, that is, *Nothing*, or as the Lxx tranſlate, ἀοράτος inviſible, or (as the Saxon turneth it) the Earth was ydæl, *idle*. Over this *Tohu* or *Nothing* it was, that he *ſtretched* the *North* or *Firmament*, and then hang'd the Earth upon the ſame *Nothing*. But of this manner of *appenſion* ſomewhat more is to be ſaid.

God

God in the beginning) as *Mercator* deviſeth) ſtruck a Center in the *Tohu* or *Inane*, indued with that quality as might call unto it the congenial parts of the *Chaos*, which immediately applying themſelves gathered into this Globe. Which pretendeth, as if the Frame conſiſted by an Equilibration of parts to the Center of Gravity, as it continues to be miſtaken by common Philoſophy. But it is time to know that the Earth doth not hang *ponderibus librata ſuis*, — but by *magnetical vigour impreſſed* by the Maker upon the whole *Frame*, but eſpecially communicated from the Center to both the Poles by *Meridional Projection*, by which engagement, and conjuncture of parts, the whole ſo firmly and obſtinately conſiſteth, that if by *Statical impulſion* as *Archimedes* undertook, or by a higher diſtreſs it ſhould be forced from this ſituation, it would eagerly and inſtantly return to it's own place again.

The thing is certain from the conformity of the Needle to the Axis of the Earth in all parts of the world.

Gellibrand of the variation, of the variation, &c.

From the Reaſons of variation (and the variation of that too) cauſed by an unequal proportion of this *Magnetical* force in ſeveral parts of the *Globe*; from *the* Experiences made upon the *Terrella* or little Earth of *Loadſtone*, the *Poles* whereof being found out by the filings of ſteel or otherwiſe, if a needle or ſmall wire be applyed to the *Equinoctial* parts, it will place it ſelf upon a *Meridian*, moved from thence it maketh an acute Angle to the *Axis*.

About 34 degrees from the Æquator it makes a right Angle, from thence it continueth to be *recto major*, till it come to the Pole it ſelf, where it ſtandeth *perpendicularly*.

Therefore the Globe of the Earth conſiſteth by a *Magnetical dependency*, from which the parts cannot poſſibly ſtart aſide, but which howſoever thus ſtrongly ſeated upon its Center and Poles, is yet ſaid to hang upon Nothing, becauſe the Creator, in the beginning thus placed it within the *Tohu*, as it now alſo hangeth in the Air, which it ſelf alſo is *Nothing*, as to any regard of *Baſe* or *Suſtentation*.

CHAP.

CHAP. XIII.

ΚΟ'ΚΚΟΣ ΣΙΝΑ'ΠΕΩΣ.

It is like a grain of Muſtard-ſeed, which a man took and caſt into his garden, and it grew and waxed a great tree, and the fowls of the air lodged in the branches of it, S. Luke 13. 19.

PYthagoras ſaid, *Sinapi principatum habet ex his quorum in ſublime vis feratur*, That *Muſtard-ſeed hath the pre-eminence among thoſe things whoſe power is to aſcend upwards*, Which might ſeem to pretend to the growing ſpirit of this grain, had not *Pliny* preengag'd us to the ſenſe of operation, *quoniam non aliud magis in nares & cerebrum penetret.* Plin. *Nat. hiſt. lib.* 20. *c.* 22.

The grain, eſpecially of the ſecond ſort, *quæ rapiciam frondem exprimit*, is not unapt to ſhoot forth in a garden ſoil under what Clime ſoever not intemperately cold, and to a proportion of height more than ordinary; and 'tis one of thoſe which a great Naturaliſt of our own bids us make experience of, whether it would not grow up out of a Stag's Horn. *Cent.* 6. 550. But of ſo prodigious a ſtature as the Goſpel deſcribeth I could not find any obſervation made by thoſe who have moſt of all noted upon the Exotick Simples. It is to be imputed to the ſtrange pregnancy of the *Hebrew* earth, concerning which, as of their City, very great things have been ſpoken. Bacon's *Nat. Hiſt.*

In the *Babyloniſh Talmud* R. *Joſeph* ſaith, מעשה בשיחין באחר שחניח לו אביו שלשה בדי הרדל ונפשח אחד ומן ונמצאו בו תשעה קבין חרדל ועציו סככו בו סוכת יוצרין. *A certain man of* Sichem *had bequeathed by his Father three bows of Chardel* or *Muſtard, one of which was broken off from the reſt, and it yieldeth nine Kabs of ſeed, and the wood thereof was ſufficient to cover over the Potter's Houſe.* *Kethub, fol.* 3. *b*

The ſame Tradition is remembred in the *Hieruſalem*

Tremel. *in Matt.* 13. 31.

Talmud cited by *Tremelius* out of the ſecond (it ſhould have been the ſeventh) Chapter of *Peah*, or *de Angula agri, the Corner of the field to be left for the poor*, &c. and here the bow yielded שלשה ברי חררל, not *nine*, but *three*, *Kabs of Chardel* or *Muſtard-ſeed*.

In the ſame place of the *Hieruſalem Talmud* (quoted alſo by *Tremelius*) *Simon* the ſon of *Calaphta* ſaith קלח אחד של תרדל היה לי בתיך הגן שלי, ותייחי עולה בו כעילה בראש הטאינה, *I had a ſtemme of Chardel in my garden, into which I could climb up as into a fig-tree.*

Though I doubt not but the Doctors over-reach, yet it argueth ſo far the extraordinary growth of this Herb in that good Land, that our Saviour is quit of the ſtrangeneſs and wonder of his words.

So when he ſaith that *the Muſtard-ſeed is the leaſt of all ſeeds*, though it be not preciſely true in reſpect of the ſmaller ſeeds of Poppy, Rue, *&c.* yet it is not properly ſpoken to the Jew as if it were, who when he uſeth *parvis componere magna*, commonly doth it by the grain of Muſtard-ſeed: ſo in the *More*, *Maimon* maketh a compariſon betwixt the Firmament and a grain of Muſtard-ſeed. *They are comparable* (ſaith he) *in the three dimenſions, though the one be of the greateſt and the other of the ſmalleſt magnitude.*

More Nevoch. p. 1. *c.* 56. *fol.* 37 *b.*

CHAP. XIV.

Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, &c. *Take heed that you do not your Alms before men*, &c. *S.* Matthew 6. 1.

VEry ancient Copies have it, Προσέχετε τὴν δικαιοσύνην. And ſo the Vulgar, *Take heed that you do not your righteouſneſs*, &c. which is the word for *Alms* in the Oriental phraſe. That of *Solomon*, Prov. 10. 2. *The treaſures of wickedneſs profit nothing, but righteouſneſs delivereth from death*, the Book of *Tobit* rendreth ἡ ἐλεημοσύνη ῥύεται, *Alms*

Alms deliver from death. So the Lxx *Pſal.* 24. 5.

The *Hebrew* ancients ſay that *David* gave Alms to the poor every day, and moreover as oft as he went into the Synagogue or School, ſaying thoſe words, *I will behold thy face in righteouſneſs*, &c. as the *Peruſh* to the wiſe ſayings of *Ben Syra*. Where alſo the poor mans box is called קפא של צרקה *the box of Righteouſneſs.* *Peruſh* Ben Syræ, 10. *Alph.* 1. *Pſal.* 17.

The poor indeed in Scripture are called *Domini bonorum noſtrorum*: Prov. 3. 27. *Withhold not good from them to whom it is due, Mibbahalu, from the owners thereof.* And therefore to give to the poor is but *ſuum cuique tribuere*; *Ariſtotle*'s Juſtice.

The *Hebrew* ſtyle of begging intimateth alike. Their Maunders uſe to ſay, זכון בי *Think me worthy*; or, *'Tis juſt that I receive*, *Vajikra Rabba*, §. 34. Nay תן לו מצוה *Da mihi præceptum*, *Give me the commandment*; צרקה כן קורא בלשון ירושלמי *for ſo Alms is called in the Hieruſalem tongue*, ſaith the Gloſs to *Semoth Rabba*, §. 36. which is the reaſon why our Saviour call'd thoſe riches withheld from the owners thereof, Μαμμωνᾶ τῆς ἀδικίας, *The unjuſt*, or *unrighteous*, *Mammon*, *Luke* 16. 9. The Targum upon *Hoſea* 5. 11. calleth it ממון דשקר *Mammon diskar*, *the Mammon of a lie*: ſo *Shakar* moſt properly ſignifieth, but is often rendred by the Lxx ἀδικία· which therefore may bear the ſame ſignification Helleniſtically in this place, and oppoſing to the τὸ ἀληθινὸν or *true Mammon* in the next verſe, for ἀδικία ſignifieth both. The *Syriack* and *Arabick* render *Mammona iniquitatis*, *the Mammon of iniquity*; which is the proper meaning of ἀδικία, and firſt reſpected unto by our Saviour; that is, Riches unjuſtly detained from them to whom it is due, or (to take *Shakar* Arabically) *the Mammon of the poor.*

ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΝΘΡΩΠΩΝ, *BEFORE MEN.*

R. *Jannai* ſeeing one giving a Luz (the fourth part of a Shekel) to a poor man before company, ſaid unto him, *it had been better not to have given him at all. Nay he* (ſay they) *that doth his Righteouſneſs in ſecret* יותר ממשה רבנו *is a better man than* Moſes *our Maſter.* *Talmud in Chagig, fol.* 5. a.

CHAP. XV.

Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, &c.
Now as Jannes and Jambres, &c. 2 Tim. 3. 8.

CONsidering what S. *Paul* citeth elsewhere out of *Aratus*, *Epimenides*, &c. he might possibly take this from *Numenius Apamensis*, a Philosopher of *Pythagoras* his Sect, quoted by *Aristobulus* in the book dedicated to *Ptolemy Philometor*. The Philosopher delivereth, Τὰ δὲ ἑξῆς Ἰαννῆς καὶ Ἰαμβρῆς, Αἰγύπτιοι ἱερογραμματεῖς, ἄνδρες οὐδενὸς ἥττους μαγεῦσαι κριθέντες ἦν, ἐπὶ Ἰουδαίων ἐξελαυνομένων ἐξ Αἰγύπτου, Μουσαίῳ Ἰουδαίων ἐξηγησαμένῳ, &c. See for the rest *Euseb. Pamphilus Evangel. Præparat.* l. 9. pag. 241. Edit. *Steph.* 1544. The sum of this Tradition is, that *Jannes* and *Jambres*, the famous Magicians of *Ægypt*, were accounted worthy to contend with, and thought to come not far behind, the great *Moyses* in the matter of the Plagues.

Otherwise the Apostle might learn this at the feet of *Gamaliel*. For *Jonathan's Targum* readeth *Exod.* 7. 11. *And Pharaoh called the wise men and Magicians. And they* (that is, the Magicians *Jannes* and *Jambres*) *did the like with their inchantments.* Pharaoh *called them* (saith an *Arabick* Geographer) *out of* Ansana, *an ancient City of* Ægypt *pleasantly situated by the* Nile. *Urbs antiqua, ædificio, Viridariis & locis amœnis ad animum relaxandum aptis perpulchra, plurima fructibus, & fertilitate atque frugibus abundantissima,* והי אל מדינת אל משחורה במדינת אלם חדה ומנהא גל בהם פרעון פי יום אל מוער ללקא מוסי אלנבי עליה אל סלאם. *And this is commonly called the City of the* Magi, *and from hence* Pharaoh *called them upon appointed daies to contend with* Moyses *the Prophet, upon whom be peace.*

Geograph. Nubiens. *p.*4.*climat.* 2.

The manner of the contestation is set down in *Menachoth cap. col. Haccorbonoth Hatsibbur.* אמרו ליה יוחני וממרא &c. *i. e.* * John *and* Mamre *said unto* Moses, *Thou bringest straw*

* *Talmud in Menach. fol.*85. *a. Shemoth Rabba*, Sect. 9.

ſtraw to Aphraim. *He ſaid unto them, Men uſe to bring herbs to* Jarak.

The meaning is, (as the Gloſs there, and *Sherirah* in the *Baal Aruch*) *Aphraim* was a place in *Ægypt* abundant in corn, and to bring ſtraw thither was (to ſpeak in the Heathen phraſe) to bring Owls to *Athens*. So for *Moyſes* to ſhew his Legerdemain in *Ægypt*, where the black Art was ſo notoriouſly known. *Moſes* retorted upon them like for like. *Jarak* was a place abounding with Herbs, and yet all men carried their Herbs thither. See the learned *Buxtorf.* Lex. Tit. in יחן.

The Tradition was not altogether unknown to *Pliny*, by whom the Conſtellation is called *Magices factio à Moſe & Janne & Jotape, Judæis, pendens.* Plin. *Nat. Hiſt. lib.* 30. *c.* 1. *Apuleius* alſo maketh mention of *Joannes* a great Magician, miſtaken by *Pius* for Saint *John*.

In the *Dibre Hajamim Moſis* they are called *Jane* and *Mamre*, and ſaid to have been the two ſons of *Balaam*. So *Jonathan's* Targum *Numb.* 22. 22. and the Book *Zohar* upon the ſame place, fol. 90. col. 2. where they are called *Jones* and *Jombres*, as in the *Tanhuma* fol. 40. But *Gedaliah* in the *Shalſhelet* ſaith that their native names were *John* and *Ambroſe*, fol. 13. col. 2. הה שלמ. *Sive Vita Moſ. fol.* 5, 6.

Palladius tells us of the κηποτάφιον τῶ Ἰαννῆ καὶ Ἰαμβρῆ τῶν μάγων ὅτι τῶ Φαραὼ, &c. *an enchanted Garden in* Ægypt *where* Jannes *and* Jambres *the Magicians of* Pharaoh *intended to lie buried*; and *Macarius* ſaw the place, *the Well, the Iron chain, and brazen bucket*, &c. The Magicians hoped to enjoy this Paradiſe after death. But they fail'd of this expectation, for, as the ſounder ancients receive, they were drowned in the Red Sea. אמרו חכמים זל בשעה שטבעו המצרים בים חיו בם שני מכשפים ושמם יוחני וממרא that is, *The Sages of bleſſed memory deliver* (ſaith an old *Midras* upon *Exodus* 15. 10.) *that what time the* Ægyptians *were overwhelm'd in the Sea, the two Magicians* John *and* Mamre *were drowned with them.* Palladius *in vita Macarii.*

The ſame Tradition I find in an *Arabick Catena* upon the place in *Exodus*. ואלעאשר אחרג בני אסראיל ביר קויה ורראע *Catena Arab. MS. in Pentateuch.*

ודראע מנוע וערק פרעון וגנורה פי אלבחר אלאחמר
אל מערוף בחר סוף והי בחר אלקלזם והדה אסמא
אלסחרה אלדין כנוא יקאומוא מוסי והארון זכנוא
יצארהום פי עמל אלליאת קראם פרעון מלך מצר
אלאול דינס ימבארוס סארורס הואל הס אטעוא פרעון
ואהלכהם אללה פי בחר אל אחמר מע פרעון וגנורה.

i. e. *The tenth* (Plague) *he brought out the Children of* Iſrael *with a ſtrong hand and a mighty Arm*; *but* Pharaoh *and his Hoſt were drowned in the Red ſea, called alſo Mare Suph, and Mare Calzem. And theſe are the names of the Magicians which ſtood up againſt* Moſes *and* Aaron, *and reſiſted the work of God before* Pharaoh *King of* Ægypt, Dejannes, Jambarus, *and* Sarudas. *Theſe cauſed* Pharaoh *and his people to tranſgreſs, and God deſtroyed them with* Pharaoh *and his Hoſt in the Red ſea*, &c.

Vide Geograph. Nubienſ. *p.* 5. *clim.* 3.

The place was that part of the Red ſea which lyeth upon the Coaſt of *Jethran, a dangerous and tempeſtuous ſea*, ſaith the *Arabick* Geographer, ויקאל אן פי הדה אלמוצע ערק פרעון לענה אללה, i. e. *And in this place it is ſaid that* Pharaoh (*curſed of God*) *was overwhelmed.*

Geog. Nubienſ. *p.* 3. *clim.* 3.

CHAP. XVI.

צפנת פענח.

And Pharaoh called Joſeph's Name Tſophnat Paaneah. Geneſis 41. 45.

THat which is here ſtood upon firſt is, whether the Impoſition of the Name be out of the King's own *Ægyptian*, or out of *Joſeph*'s native language. *If* Ægyptian *it be*, (ſaith *Aben Ezra*) *then I know not what it meaneth*: *if* Chaldæan, *then I know not the name of* Joſeph, *&c.* The firſt word *Tſophnat* may ſeem reducible to the *Hebrew* צפן *Tſaphan*, which ſignifieth, *to Hide*, but for the next, אין לו הבר במקרא *It hath no fellow in Scripture*, ſaith *Bechai.*

chai. אבל מצינו, &c. but I find (ſaith he) in a certain Oraiſon המפענח נעלמים *Hampaaneah Neelamin, A Revealer of Secrets.* R. Bechai *in Pentat. fol.* 56. *a. col.* 1.

But whoſoever will derive this Name from the Hebrew (*Calvin* may better ſay it than I) are but *argute ridiculi.* The impoſition of new Names in the *Ægyptian*, as in the *Perſian* Court, was לכבור ולתפארת a reflection of honour and worſhip, ſaith *Don Joſeph.* And a conſiderable circumſtance of this reputation it needs muſt be, that the Names ſhould be given out of the Prince his own Tongue, from whom the honour deſcended. *Putatur eſſe vocabulum Ægyptiacum*, ſaith *Buxtorfe.* 'Tis certain. For beſides the Authority of *Philo*, *Ramban*, and others, it is aſſured by the *Coptick Pentateuch*, which expreſly readeth; *And* Pharaoh *changed* Joſeph's *name into* ΨΟΝΘΟΝ ΦΑΝΗΧ. The *Samaritan* readeth as the Hebrew: but the Lxx as the *Coptick*, Ψοντον φανήχ. Joſeph. Jacchiad. *Paraphraſ. in Dan. c.* 1. 7.

So the followers of that, though I meet with an *Arabick* verſion of the *Greek Pentateuch* in *Syriack* letters, reading not as the Lxx, which it tranſlateth, but as the Hebrew *Tſophnat Paaneah*: a difference which I was not able to reconcile unto that common conſent which appeareth againſt it. Though I meet alſo with another *Arabick* Tranſlation of the Greek, rendring much after the ſame rate, where yet the word is ſet down in the Margin right, and in Coptick Characters, ΨΟΝΘΟΝ ΦΑΝΗΧ *Pſonthon Phanek*, with this Arabick note upon it ומעני הרה אלאסם פי לעד אלקום עאלם אלחמא יא i. e. *And the meaning of this name in the Language of the Place* (the Ægyptian) is, *One that knoweth ſecret things.* *Pentateuch. Arab. MS. in Arch. Laudinis.*

The *Armenian* Tranſlation rendreth, *And* Pharaoh *called* Joſeph *Feſunt.* But what the meaning of this ſhould be, the moſt learned among themſelves are confeſſedly ignorant.

This is all the inconſtancy of reading I could obſerve. For the Interpretation, *Procopius* ſaith it ſignifieth *Fertilitatem, ſive commodum Aeris temperiem.* Saint *Hierome*, rather in words than ſenſe otherwiſe, rendreth it, *Salvator Mundi.* So the Vulgar, *Vertítque nomen ejus, & vocavit eum linguâ Ægypti-*

Ægyptiacâ, *Salvatorem Mundi*. And the Author of the Lexicon to the *Complutenſian* Bibles ſetteth down פענח *Paaneah*, *Orbis*, *Mundus*: but did very well to add, *ſecundùm Tranſlationem noſtram*. And yet to ſave the credit of the Vulgar, the *Roman* Expoſitours generally reſt themſelves upon this meaning. And the reaſon given is, *eò quòd orbem ab imminentis famis exitio liberâſſet*. But this ſhould rather have been the reaſon why the ſame *Joſeph* was called שור *Shor*, *The Oxe*, *Gen.*49. as *Jarhi* and the *Jeruſalem Targum* there. For the ſeven fat Kine in *Phaoroh*'s dream were joyn'd in preſage with the ſeven full ears of Corn, as the myſteries of Cheapneſs and Fertility.

The Impreſs of an Oxe hath the ſame ſignification in the ancient *Roman* Coins. And an Oxe of old (as *Varro* ſaith it) was counted a man's fellow: for by the Law of that time, *He that ſhould take away an Oxe his life was to redeem it with his own.*

Varro *de Re Ruſt. lib.* 2. *c.* 5.

In an old *Roman* Marble, the complete Husbandman is deſcribed holding a Bullock by the mouth, and ſetting his left knee upon the Back: which *Camerarius* unriddleth out of the Hieroglyphicks, where a Bull is written for the Earth, as *Macrobius* is his Author in the *Saturnal*. *Mahomet*'s Parable was, that the world was ſupported by an Oxe, the Head whereof was in the Eaſt; which whether it reſpecteth to the ſtrength of this kind, or be an Alluſion to the former ſenſe, (as it might be) I diſtinguiſh not.

Ἄλλοι δὲ τὸν Ἰωσήφ. But there be that think (ſaith the Tradition in *Suidas*) that the great God of *Ægypt*, *Serapis*, was no other than *Joſeph*. And the ſtories run parallel, for this *Apis* is ſaid to have been ἔυπορόν τινα ἄνθρωπον, *a certain rich man*, &c. who during the dearth at *Alexandria* ſupplied the people's wants at his own proper coſt and charges: τετελευτηκότι ᾧ αὐτῷ ναὸν ἀνέϛησαν, ἐν ᾧ βοῦς ἐτρέφετο, σύμβολον φέρων τῆς γεωργοῦ, *To whoſe memory therefore, after his death, a Temple was erected, and in that an Oxe dedicated, as being the Hieroglyphick of an Husbandman.*

But whoſoever he was that revealed to Saint *Hierome* the gloſs of the name, *Salvator mundi*, ſufficiently abuſed the

the Father. *Moſes Ægyptius* expreſly affirmeth, that after diligent enquiry made of the Natives themſelves, he received this Notation of the words, המגלה נסתרים *Hammegulleh Niſtarim, a revealer of Secrets.* The *Coptick* beareth him infallible witneſs, where ΦΑΝῊΚ, *Phanec*, ſignifieth *Vates, an Augur*; ΨΌΝΘΟΝ, *Pſonthon, Futura, things to come.* So the *Greek* Interpreters. Τίνα ἑρμηνείαν ἔχει τὸ Ψονθομφανήχ; *What meaneth Pſonthomphanec?* ſaith *Theodoret*: Τῶν ἀποῤῥήτων ἑρμηνευτὴν, ὡς τοῦ ὀνείρους διασαφήσαντα, i. e. *An Interpreter of hidden things, as one that was able to tell the underſtanding of Dreams.* So *Zonaras, Philo, Joſephus*, &c. *Nam & Prodigiorum ſagaciſſimus erat* (ſaith *Juſtin* out of *Trogus Pompey*) *& Somniorum primus intelligentiam condidit.* Thus alſo the Scholiaſt upon the forequoted *Arabick* verſion of the *Greek* Pentateuch, תפסיר הרה אלכם מטלע אלחפיא, i. e. *This interpreted is the name of one that can interpret hidden things.*

Theodoret. ἐφ. ἑρωτ.

Scholiaſt. Arab. MS. in Pentat. in Archiv. Bodleian.

The *Babyloniſh Targum*, as that of *Oncelos*, leave out the Name, but render as before, *And* Pharaoh *called* Joſeph *the man that revealed Secrets*, as the one; or *the man to whom Secrets were revealed*, as the other. And thus the Rabbins univerſally. One of the *Jews* entitleth his Commentary upon the Pentateuch *Tſophnat Paaneah*. Another calleth his Book *Paaneah Razah*, which is all one, *A revealer of Secrets.* The *Syriack* Tranſlation ſetteth down the Name, and rendreth accordingly. So the *Onomaſticon Syriacum*, cited in the *Prodromus Copticus.* Likewiſe the *Arabick* Paraphraſes, as well the *Vatican* Copie as that of *Erpenius*'s Edition. They expreſs diverſly, but their Interpretation is the ſame.

The Collector of that which is called the *Chronicon Alexandrinum* attained to this ſenſe of the word, ὃ ἑρμηνεύεται, Ὦ ἀποκαλύφθη μέλλον, *Which interpreted is, One to whom it is revealed what ſhall be hereafter*; and delivereth moreover, ἢ Μωϋσῆν, ἐπὶ τὸ ἐπαγαγεῖν αὐτὸν τὰς πληγὰς, οἱ Αἰγύπτιοι Ψονθονφάγχθη προσηγόρευσαν, that *the* Ægyptians, *after the Introduction of thoſe plagues upon them by* Moſes, *called him* Pſonthonphanchthe, or *One that knew things to come.*

CHAP. XVII.

And the Lord ſet a mark upon Cain, *leſt any one finding him ſhould kill him,* Gen. 4. 15.

ONE will needs perſuade us that ſome other Copies read it, *Et poſuit Deus* Cain *in ſignum*, that *God made* Cain *an example.* If he knows any *Hebrew* or *Samaritan* Copies that read ſo, he knows more than all the world beſides do. If any other Copies, he knows nothing to the purpoſe; for 'tis impoſſible for that ſenſe to be wreſted out of the Original. So that upon the matter there is no variety of Reading at all. Only the *Perſian Taric* or *Chronology*, inſtead of *Cain*, ſetteth down *Kabel*, by what Tradition or Corruption I know not, unleſs to ſwallow the Murtherer up in his Brother's name. Therefore the Tranſlations univerſally agree, excepting one or two *Arabick* verſions of the Lxx, who tranſlate it *vachukka*, *And the Lord imprinted*, &c. as if the mark had been made with *a pen of iron*, or *the point of a Diamond.*

I obſerve but one Criticiſm noted upon the Text, and that by *Moſes Gerundenſis.* It is, that he ſaith not יתן or יעשה, *ſignum dedit*, or *ſignum fecit*, but וישם & *ſignum poſuit*, *to ſhew* (ſaith he) *that it was a mark of that kind that it ſhould ſtick by him.* It may be added that, whereas we tranſlate it, *And the Lord ſet a Mark*, we may render it, *And the Lord ſet a Letter*; for ſo the word אות *Oth* ſignifieth too, and giveth name to all the Letters of their Alphabet.

According to the natural Magicians and Caballiſts, the firſt man *Adam* and all the reſt of mankind in his right had divine original *marks* imprinted upon them by the finger of God. The *marks* (as they receive it) were פחד *Pachad* and חסד *Cheſed.* The firſt was to keep the Beaſts in awe of men; the latter to keep men in love one with another. The firſt they otherwiſe call *the left hand and ſword*; the other, *the right hand and ſcepter of God.* Theſe characters at the firſt were very ſtrong and of great prevail. But ſince the Prevarication

rication theſe Traditioners ſay they grew very much defaced and worn, and very hardly to be diſtinguiſh'd either by Man or Beaſt; not utterly defac'd, but partly remaining, and ſo much the more or leſs legible as the man hath more or leſs blotted out the Image of God in him. *Quod ſentiens Cain* (ſaith *Cornelius Agrippa*) *timebat, inquiens Deum, Omnis qui inveniet me*, &c.

So far as this holdeth, it was neceſſary that *Cain* ſhould have a new *mark* ſet upon him; there could not be much of the old impreſſion in him. R. *Menahem* ſaith that *he was of a Diabolical extraction, begotten of ſeed conveyed by the Serpent into the Woman.* He is ſaid indeed to have been *of the wicked One*, 1 *John* 3. 12. But 'tis certain, and enough, that he made the earth guilty of Bloud, innocent bloud, the *righteous bloud* 'tis called, his own Brother's too, ſo ſoon and firſt of all, and in ſo ſmall a World of Mankind.

The Conducement of all this is but Cabaliſtical, and ſo to go.

For the *Mark* it ſelf: The *Greek* and *Latin* diverſities are not great, the moſt and ſobereſt concentre in this miſ-underſtanding of the Lxx, who tranſlate that which ſhould be *vagus & inſtabilis, a vagabond and a runnagate*, &c. στένων καὶ τρέμων, concluding from thence that the *mark* was nothing elſe but *a continual trembling and conſternation of his whole Body, eſpecially his Head*, (I wonder how they knew that) *manifeſtly pointing out and diſtinguiſhing him to any one that ſhould croſs the way.* Which very opinion is alſo quoted by Don *Iſaac Abarbinel* out of his Wiſe men. But beſides that this ſentence cannot be ſafe from a miſtake in the ground, the *mark* muſt needs be more ſignal than ſo.

Aben Ezra quoteth ſome to ſay, that a ſtrong heart was given to *Cain*, which made him formidable to all, and that this was the *mark*: *but my own opinion* (ſaith he) *is, that the Lord ſet a real* mark *upon him, but the Scripture hath not declared what it is.* R. *Solomon* ſaith that it was a *mark* imprinted in his forehead. *Theodoret* ſaith that it was ſuch a one as rendreth him ἐπίσημον. So *Barabbas* is called in the Goſpel Νομικὸν ἐπίσημον *a notable priſoner*; *a notorious* one it

should be, or, as the *Saxon*, ꝼꝼꞃaꝺne þeoꝼman *a strong thief*. This manner of expression must needs be derived down from some visible *mark* imprinted at the first. And the occasion could not be given before *Cain*'s time, for he was the first man that ever had a mark (such a mark) set upon him.

The Author of the *Arabick Catena* maketh him proof against man and beast and all the Elements. He saith that the mark was such an impression upon *Cain* as enabled him to walk and be securely among the wildest of the Beasts.

Catena Arab. MS. in Arch. Bodleian. c.8.

אלסיף מא כאן יקטע פיה ואלנאר מא כאן יעמאל פיה ואלמא מא כאן יגרקה ואלהוא מא כאן יהבבה ואלחר ואלבדר מא כאן יקדר עליה *A sword could not enter him, fire could not burn him, water could not drown him, the air could not blast him, nor any thunder or lightning could strike him*, &c.

In the *Bereshith Rabba* or great *Genesis*, R. *Judah* saith that the mark was a circle of the Sun rising up upon him. R. *Aba* said that it was a Dog delivered to him: and *Isaac Abarbinel* reporteth from them, that this was *Habel*'s Dog wherewith he was wont to keep his sheep, but appointed now by the blessed God to keep *Cain*'s body. R. *Joseph* said that it was a Horn branching out upon him. Others say it was a Letter taken out of the *Tetragrammaton*, &c. See R. *Isaack Ben Arama* in his Commentary upon the Pentateuch, fol. 30. a. col. 1. *Ole Tamià*, fol. 43. a. col. 1.

These Traditions are wild and distant, and cannot reconcile any belief.

Ezek. 9. 3, 4, &c.

But in the vision of *Ezekiel*, the Lord said unto the man that had the writer's Ink-horn by his side, *Go through the midst of the City*, &c. *and set a mark upon the foreheads of the men that sigh and that cry*, &c. He was *utterly to slay old and young, maids, women and children, but* he was *not to come near any one that had the mark upon him*. If it can be found out what mark this was, I think it may be as equally devised what that was which was *set upon* Cain, *lest any one finding him should kill him*.

The

The Margin there is, *Mark a mark*, *Theodotion*, the Vulgar, &c. more expreſly ſet down, *Mark a* ת *Thau*, which is the laſt letter in the *Hebrew* Alphabet. And the Original is without controverſie ſo, as *Junius* hath very earneſtly proved upon the place. *Sixtus Sinenſis* may be ſeen *lib.* 2. *p.* 115, 116. *Biblioth. Sanctæ.*

I am not of their Intereſt who would contrive this Letter into the ſign of the Croſs, (otherwiſe a mark of all reverend eſtimation) for this Letter is nothing like it in the *Hebrew* or *Samaritan* Alphabet; in the *Æthiopick* it ſufficiently reſembleth, but that cannot be brought over to this concernment. Saint *Hierom* indeed, *Origen*, &c. are quoted to the contrary; but 'tis all one as to bid one not to believe his own eyes. Unleſs we will prefer that manuſcript Alphabet in the *Vatican* tranſcribed by *Bellarmine* and *Villalpandus* before all the general truſt. In this Alphabet the *Samaritan Tau* is ſo much like a Croſs ✕, and no more.

'Tis enough that it was the laſt Letter of the *Hebrew* Alphabet, and ſo the ancient *Hebrew* Doctors hold themſelves; as R. *David* upon the place, רבותינו ז"ל פי' תיו האות הנקראת תיו" *Our Doctors* (ſaith he) *of bleſſed memory interpret the word* Thau *here to be the Letter* Thau, &c. This Tradition follows, *That the bleſſed God ſaid unto* Gabriel, *Write upon the foreheads of the juſt men the letter* ת Thau *in ink; but upon the foreheads of the wicked write the ſame letter in bloud*, &c. The Doctors ſay ſo in *Shabba* of the *Talmud*, fol. 55. col. 1.

The ſame Doctours deliver elſewhere, that the *mark* which was ſet upon *Cain* was the firſt letter of the word תשובה *Teſhuba*, which ſignifieth *Repentance*. If it be ſo, (and 'tis very likely) theſe repenting men in the viſion and *Cain* had one and the ſame *mark*; the firſt letter of the word for *Repentance*, and laſt of the *Hebrew* Alphabet; but to be ſet down in the *Samaritan* Character, becauſe the viſion was before the Captivity. The form of the Character was this, N. Th. or as the manuſcripts thus, Z.

'Twas a mark of repented Murther; it pointed out the Juſtice of God enough, but his Mercy more. The vengeance ſeemeth to have meant his Death by the ſame violence, but by

by a long expected and accidental hand. The myſtery of the mark was of eaſie tradition from one to another, for the word was not ſo preſently numerous. The ſentence of it ſelf went forth ſevere enough, but was not given to ſtand all. He was promiſed to be *a Vagabond and Runnagate*; but you find him in the next verſe *getting of Children* and *building of Cities.* And by the greateſt man in the Eaſt of his time, it is to be thought that it was a cuſtome of thoſe parts for the Head of the Family to offer up ſet and ſolemn extraordinary Sacrifices for the Children; for *Job* ſaid, *It may be that my Sons have ſinned and curſed God in their hearts*, &c. And therefore I think it not unlikely that *Adam*, the High Prieſt of the World then, ſhould do his uttermoſt to make an atonement for this Bloud. *Joſephus* himſelf ſaith, that he was quitted of the Murther by Sacrifice; but he ſaith too, what no man yet hath believed, that is was by his own.

Job 1. 5.

I know not how to account his long life a down-right puniſhment, but indulged by the mercy of God, and neceſſary to the multiplication of mankind. As the Greater before, ſo the Leſſer Worlds now were but in their Chaos, till the Soul of Society was infuſed, and then they became a politick *Living thing.* 'Twas *Cain* that firſt *built a City, and called it after the name of his ſon* Henoch.

I cannot impute his Invention of Arts to the Curſe. Though Simplicity of living might become a new-made world and the beginnings of things; yet the growth towards a Commonwealth and ſtature of People required an exaltation of the firſt homelineſs by a device of Crafts and Myſteries.

I conceive no great matter in this, that *Cain went out from the preſence of the Lord.* So did *Adam* and *Eve* too. But *Cain went and dwelt in the Land of* Nod. And *Abarbinel* ſaith that he findeth in our *Latin* Books, that *Cain* dwelt in *Hodu*, (ſo the Eaſtern Geographers call *India*) and that 'tis poſſible that place may be call'd ſo from *Nod*, in the ſenſe of *wandring*, &c. But how *wandring* is to be reconcil'd to *dwelling*, ſome body would do well to ſay.

The

The greateſt part of *Cain's* curſe lay in this, that there was a ſeparation betwixt him and the Faithful Church of that time, concluded up in the Family of *Seth*. *Said Aben Batric* ſaith, (Saint *Chryſoſtome* alſo and *Epiphanius*, as they are quoted in the *Catena Arabica*) that our Father *Adam* after the Fall retired himſelf into a Mountain of *India* called *the Holy Mountain*, propheſying that from this Mountain one ſhould aſcend, and another go down. He meant *Henoch* by the firſt: The other was *Cain*, who *ſaid to his Brother*, (according to the *Samaritan*, &c.) *Deſcendamus in Campum*, &c. And in theſe Plains the Murther was committed. After which the Family of *Seth* kept themſelves to the Hill, inſtituting a Holy Life, and were therefore called *the Sons of God*. But the *Cainites* continued ſtill, as they increaſed, to inhabit and take up the valley, leading a life there ſo wretched and forlorn, that, as *James* the Biſhop of *Sarug* in *Meſopotamia* ſaith, ולא כאנוא אלאולאד יפרכון אבאהם ולא כאנוא יערפוא בנוהם *Neither the Children could tell who were their Fathers, nor the Fathers which were their Children*, &c. Therefore theſe *Cainites* were called *the Sons of Men*. And thus far *he went* indeed *from the face* or preſence *of the Lord*.

Jacob Sarug. *Epiſ. in Cat. Arab. MS. c.* 15.

CHAP. XVIII.

Ecce Vir, Oriens nomen ejus. Behold the Man whoſe name is THE EAST. *Zach.* 6. 12.

Adducam ego Servum meum, Orientem. I will bring forth my Servant, THE EAST. *Zach*, 3. 8.

TO redeem this place (and many other equally engaged) from the received ſenſe, I muſt needs lay down this new ground, That the ſpecial Preſence of God ever was and is in that part of the Heaven of Heavens which anſwereth to the Equinoctial Eaſt of the Holy Land.

Here

Here I desire not to be told over again, that God is in all places; I know it: or that he is in all places alike; I know that too, and in what respects. But I am sure he is otherwise present in Heaven then in Hell, and so otherwise in one part of Heaven than in another.

Neither is it to be thought as if there were an East or West point in that place which needeth not the Sun or Moon to shine upon it. Nevertheless I require that that part of the highest Heavens which answereth to the Equinoctial East of the Holy Land be so called for the present, and I will prove it hereafter that the Scripture hath call'd it so already.

Now to make good the ground, you may hear what the Ancients say. Θεοῖς μὲ τὰ ἀνατολικὰ οἰκεῖα, *To the Gods we attribute the Eastern parts,* saith *Porphyrie de Nympharum Antro*; and these parts are called by *Varro* in *Festus*, *Deorum Sedes*, *The Gods abode*: for *Cincius* and *Cinnius capito* gave this reason, why the Left, that is the Eastern, *Omens* were more prosperous than the Right.

But more expressly and excellently the Philosopher himself. *The First Mover* (saith he, meaning God) ἀνάγκη δὲ ἐν μέσῳ ἢ ἐν κύκλῳ εἶ), &c. *must of necessity be present either to the Centre or Circumference of his Orb:* Ἀλλὰ τάχιστα κινεῖται τὰ ἐγγύτατα τῦ κινοῦντος Θ, &c. Ἐκεῖ ἄρα τὸ κινοῦν· *But motions are most rapid in the neareſt distance to the Impression: therefore the Mover ought there to be.* But that part of the Sphere is most raptly moved which is most remote from the Poles: therefore the Mover's place is about the middle line. It is the reason (as I think) why the Equinoxes are believed to have so sacred an import and signification in Astrology; for *by them it is judged* (saith *Ptolomy*) *as concerning things divine,* καὶ τὰ περὶ τὰ τῦ θείυς οἴκυς θρησκείαις, &c. *and the service belonging to the House of God.*

Physicor. lib. 8. text. 84.

But the Philosopher's meaning is not, as if the Mover presented himself alike unto the whole Circumference, but assisting especially to that part [a] ὅθεν ἡ ἀρχὴ τῆς κατὰ τόπον κινήσεως, *from whence the motion doth begin*, that is, *Orienti, to the East*, as [b] *Aben-Rois* rightly: *Unde quædam Leges adorant Deum*

[a] *De Cœlo l. 2. c. 2. text. 15.*
[b] *Averroës l. 2. text. 3.*

Deum verſus Orientem; *Which is the Reaſon* (ſaith he) *why ſome Religions worſhip God that way.* But the Æquinoctial East paſſeth through the whole Circle. Of neceſſity therefore 'tis to be meant of ſome certain poſition: nor is it poſſible to mean it but of the Horizontal ſegment of the then Habitable world; the uttermoſt bounds whereof from Sun to Sun they abſolutely termed *East* and *Weſt*. In the Philoſopher's time the Circle of this Horizon paſſed through the Pillars of *Hercules* in the Weſt, and the Altars of *Alexander* in the East. Thoſe of [a] *Hercules*, if (as it is moſt received and probable, and which I my ſelf have ſeen, ſaith [b] *Aben Rois*) they were the *Calpe* and the *Abyla*, raiſed up at the letting in of the Sea; it is the place where the *Arabians* fix their great Meridian, but in honour to *Alexander*, unto whom (and not, as others, unto *Hercules*) they aſcribe this Labour. For thoſe of *Alexander*, as both himſelf and his Geometers *Beton* and *Diognetus* deliver it, the River [c] *Hypaſis*, or, as *Ptolomy* calleth it, *Bipaſis*, was *Terminus itinerum Alexandri*, *Alexander's Non Ultra*. *Exſuperato tamen Amne, Ariſque in adverſa ripa dicatis, which yet he tranſpaſſed, and ſet up Altars on the other ſide*, whereabouts they are found in the Emperor's Provincial Chart with this Adſcription, *Hîc Alexander Reſponſum accepit, Uſquequo, Alexander?* that here the Oracle ſhould ſay, *Alexander, no farther. Tabul. Peutingerian. Segment.* 7.

[a] *Proxima autem faucibus utrinque impoſiti Montes coercent Clauſtra, Abyla Africæ, Europæ Calpe, Laborum Herculis metæ. Quam ob cauſam indigenæ Columnas ejus Dei vocant, creduntque perfoſſas excluſa antea admiſiſſe maria, & rerum naturæ mutâſſe faciem.* Plin. *in Proœm. l.* 3.

[b] Averroës *in* Ariſt. *De Cœlo, lib.* 2. *text.* 3.

[c] Plin. *l.* 6. *c.* 17.

The *Arabick* Meridian paſſeth through the tenth degree of Longitude from that of *Ptolemy*; ſo *Abulfeda* the Prince, in the beginning of his Geography. The River *Hypaſis Ptolemy* placeth in 131. 35. The difference of Longitude is about 120 degrees. The ſecond part of this is 60. And becauſe the Meridian of *Hieruſalem* is 70 degrees from that of *Ptolemy*, that is, 60 from the *Arabian*; the Holy City was, as it was anciently termed, *Umbilicus Terræ*, *the Navel of the Earth*, preciſely placed betwixt the East and Weſt of the Habitable world. Therefore the Equinoctial East of *Hieruſalem* is the Æquinoctial East of the whole, and anſwering to the firſt Mover's Receipt, which therefore was ſaid to be *in Orienti Æquinoctiali*.

Abulfed. *Arab. MS. in Arch. Biblioth. publ. Cantabrigienſ.*

Ptol. *Geog. l.* 7. *Aſia Tab.* 10.

This is fair for the Heathen. The Christian hath far greater reason to believe it, and yet believeth it less.

But for late resentments, they are not much to be valued. This is not the only old Truth which is overgrown with Time and Interests. Some men purposely yield themselves intractable to such things as they are not willing to hear of. This is the strongest and most impertinent kind of unbelief, fitted only for this or that Generation, and getting up for the present to a repute of wisdom above that of the Children of Light. There is a *foolishness of God* which *is wiser* than all this.

For the matter, the best and the oldest of the First Times were fully satisfied of this Article, for it may be reckoned among those of their substantial belief. The Notion of Paradise in the Christian acception was that part of Heaven where the *Throne of God and the Lamb* is. The Notion is elder than so. 'Twas the reverend Say of *Zoroaster* the Magician in the *Chaldean* Oracles, Ζήτησον Παραδείσον, *Seek Paradise*, that is, as the Scholiast *Pletho*, ἀμφιφαῆ ψυχῆς χῶρον, *the all enlightened recess of Souls*. The Scholiast *Psellus* yet more sagely, Παράδεισος ὅτι Χαλδαϊκὸς πᾶς ὁ περὶ πατρικὰς δυνάμεις θεῖον χορὸν, *The Chaldean Paradise* (saith he) *is a Quire of divine powers incircling the Father*.

This grave saying of *Zoroaster* holdeth very well with *Irenæus* his Tradition. He delivereth, that *the Receipt of Just and Perfect men is a certain Paradise in the Eastern part of the Third Heaven*. And moreover he saith, that *he received this Tradition from the Elders*, that is, (as he himself interpreteth) *ab Apostolorum Discipulis, from those which heard it from the Apostles*.

Irenæus *adv. Haer. lib. 5. c. 5.*

See Saint *Basil, De Sp. Sanct.* 6. 27. *Gregory Nyssen, Orat.* 3. *in Orat. Dominic. Euseb. Hist. Ecclesiast.* lib. 9. c. 17. or fol. 97. *b.* of the Greek, *Gregentius in Bibliotheca Patr. Anastas. Sinait. in Hexaemeron* c. 7, &c. In all which you shall find as much as this comes to. But you have Scripture for it also.

The Son of the Morning said, I will ascend up into Heaven, and sit in the sides of the North, that is, (if *Hieronymus Magius*

gius may expound it) in the left side of the North, or Eastern part of Heaven, where the Throne of God is thought to be. He makes himself the surer of this, because of that *horrible vision* in *Esdras*, the appearance whereof was from the East. But the vision in *Esdras* hath no greater Authority than a *Latin* Translation corrected by no Original; besides what Interpolations there be, not coming so near to Canonical Scripture as to be taken for Apocryphal.

But the fault is not so much in the Book it self. The Original we know, whatsoever it were, is given over for lost as yet: But the *Arabick* Translation hath escaped. The Manuscript I meet with entitleth two Books unto *Ezra* the Writer of the ancient Law. The second containing the Canonical and received *Ezra* and *Nehemiah*. The first is this fourth Apocryphal, but very clear of the suspected passages. No mention here of the two strange Beasts *Henoch* and *Leviathan*: no dividing of the Age into twelve parts, &c. I have cause to believe that it is the most authentick remain of this Book; though for the *horrible vision* it availeth me nothing, for it beginneth at the third Chapter of the *Latin*, and endeth in the fourteenth, not imperfectly, but acknowledging no more. *Cod. Arab. MS. in Arch. Bod.*

In the Visions of the Temple, *The Glory of the God of Israel passed through the Eastern Gate: Therefore that Gate was shut up, and might not be opened any more but to the Prince*, Ezek. 44. 2. It is generally confessed that the Representations there made cannot be taken for any Temple which before was, or which afterwards was to be in *Hierusalem*; also that it is to be meant of the *Hierusalem* which is above. And so the Eastern Gate may be said to be *Extra terminos hujus mundi*, not in this, but in the other world, as Saint *Hierome* concluded. But whatsoever the Vision describeth, whether a Temple made with, or one made without hands, yet this is plain, that the Glory of the God of *Israel* was seen to come by the way of the East.

But of this I make no great matter. That in the *Revelation*, Chap. 7. 2. if it look not this way, I know not which else it can. The words are, *And I saw another Angel ascending*

ding from the East (from the rising of the Sun) *having the Seal of the living God*, &c.

Some of the best of the Ancients (as *Primasius*, &c.) doubt not to set down here Christ himself instead of this other Angel. Then it was he that ascended from the Rising of the Sun.

But because this Book also is a piece of Scripture which very few men (and the fewer the better) have made bold to understand, I shall make use of an Authority which is sufficient of it self, *Psal.* 68. 32,33. *David* saith, *Sing unto God, ye Kingdomes of the Earth, O sing praises unto the Lord, (Selah;) To him that rideth upon the Heaven of Heavens (which were) of old*, &c. So we translate it, or *from the beginning*.

This runneth counter with that strange Interpretation of *Gen.* 2. 8. by the *Chaldee*, *Theodotion*, Saint *Hierome*, and some more; *Plantaverat autem Dominus Deus Paradisum à principio, And the Lord God planted a garden of pleasure first*, or, *from the beginning*. Which leaveth the *Cabalists* in a probable condition, for they say that seven things were made before the Creation, and they reckon this Garden for one.

But now since that men have better advised themselves, and generally translated the place as the Lxx did of old, *And the Lord God planted a Garden Eastward*, or *toward the East*; it should be so here too, *which rideth* or *sitteth upon the Heaven of Heavens Eastward*, or *in the Eastern part*. (The same word *Kedem* is used in both places.) So the old *Saxon*, ꝼnam eaꝛtsæle. So the Lxx, κατ' ἀνατολάς· and so the *Syriack*, *Arabick* and *Æthiopick* Translations. Indeed the *Syriack* and *Arabick* of the *Maronites* Edition rendreth with some difference and transposition of the Original, אשמע וגו׳ *Audire fecit vocem suam ab Oriente, vocem fortem, He made his voice to be heard from the East, a strong voice*. And thus I found it also in an *Arabick* Manuscript, *De præcept. Relig.* quoted hereafter. But I have an *Arabick* Translation of the Psalms (the possession whereof I am bound here to acknowledge amongst many other favours to the learned Master *Selden*) which rendreth the place closer to the Original. 'Tis there, *Sing unto the Lord riding* or *sitting*

sitting עלי סמא אלסמא באל משארק *upon the Heaven of Heavens in the Eastern part.*

They that would have it otherwise seem to understand it better than the Apostolical men did, (for I cannot account the Authors of their Constitutions very much below.) *Then rising up* (say they) καὶ ἐπ' ἀνατολὰς κατανοήσαντες, προσευξάσθωσαν τῷ Θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατ' ἀνατολὰς, *and turning towards the East, let them pray unto God which sitteth upon the Heaven of Heavens in the Eastern part.* *Constitut. Apostol. l. 2. c. 61.*

This is the ground I promised to lay down. The Superstructions I mean to set up upon it shall help to assure the ground it self as well as be assured by it.

This is the reason why *God planted a Garden in Eden Eastward.*

The simplest meaning and most resolved upon is, that *Moses* described in respect of *Judæa.* But then it had been sufficient for the Geography to say *Bëeden*, for *Eastward* added nothing to the situation. Others therefore coming nearer to the words translate it *ab Oriente Edenis*, referring it to the Country of *Eden.* And so the garden was planted Eastward, that is upon the Eastern side of *Eden.* But consider the word again, and you'l find that *Mikkedem*, *Eastward*, respecteth to Paradise, not to *Eden.* And therefore *Mercer*, *Nil obstat* (saith he) *generaliter accipere, in parte mundi Orientali consitum fuisse tunc Paradisum, Orientem Solem versus.*

But to lose over no more of that time which hath been curiously spent upon the Delineations of Paradise, note only what *Damascen* and the Bishop of *Bethraman* deliver, That *at the beginning of* March *the Sun alwayes riseth directly over Paradise.* Moses Bar-Cepha *de Paradis. lib.* 31. *c.* 13.

The meaning of *Moses* is this, That the Garden of *Eden* was planted towards the Æquinoctial East of the Holy Land. And the meaning of that is, that the *Sanctum Sanctorum* of this Mother-Church pointed toward that part of Heaven where the Sun riseth in the Month *Nisan.*

The Sanctuary of Paradise was that Recess of the Garden which

which was distinguished and made so to be by the presence of the *Tree of Life*. 'Tis said indeed, that this *Tree of Life* was *placed Betoch haggan*, that is (as we translate it) *in the middle of the Garden*. And Saint *John* seems to bear us this witness too in the *Apocalyps*. But *Tremelius* knew this was but an *Hebraism* in the Old, and but an *Hellenism* in the New Testament. And therefore the Woman's answer in his Translation is, *Sed de fructu illius Arboris quæ est in horto hoc*, &c. And yet because the conjunction here is discretive, *But of the Tree*, one concludeth from thence, that therefore it must needs be in the middle of the Garden, though the *Hebrew* be וּמִפְּרִי הָעֵץ, not *Sed*, but, *And of the Tree*. I know it may be taken for *But*, as elsewhere; let it be so. Yet the *He* is emphatical both to the Tree and to the Garden. And so the words are, *But of the Tree which is in this Garden God hath said*, &c.

Do we think that God spake unto *Moses* out of the Centre of the Bush, or that our Saviour would have the man and the milstone thrown into the very middle of the Sea? The Tree stood in the Eastern part of the place. Otherwise why the *Cherubins and the flaming sword* upon this side of the Garden *to keep the way of the Tree of life?*

And whither should it respect but this way, that *Cain went and dwelt in the Land of Nod on the East of Eden*, Gen. 4. 16? Nay the Man himself, when he was driven out, was assigned to dwell ἀπέναντι Παραδείσου *over against the Garden*, as the *Greek* addeth, that is, *on the East of Paradise*, as *the Greek* is rendered by the *versio Arab. MS. LXX. in Arch. Bodl. Gen.* 3. 24.

The Truth is (how strange soever it may seem to be) that *Adam* worshipped God in Paradise toward the East, and so did the whole world till *Abraham*'s time.

The *Hebrews* deliver that God created *Adam* with his face towards the East. I cannot tell that, but that he was no sooner dispatch'd out of the dust, but he fell down to the same earth again, and adored his Maker this same way, there is this great probability.

Besides the commonly used words for *East*, *West*, &c. in the

the Holy Tongue, there be four other Names assigned to the four Cardinal points of Heaven of a more special and sacred Imposition, and expressed from the measure of a man. The East is otherwise called *Mizrach*, i. e. *the rising*, the West, *Maarab*, that is, *the setting* of the Sun, &c. But in the Holy way the East is called *Kedem*, that is, *the face* or *fore-part*; the West *Acher*, *the back part*; the North *Smol*, i. e. *the left*; the South *Teman*, that is, *the right hand*. But the Heaven could not be said to have a right hand or a left; or if it could, then seeing the East was *Kedem the face* or *fore-front*, the North must have been the right hand, not the South.

Indeed *Kedem* properly signifieth not *the face*, but *that which is before the face*: It is the same with *Kibla* in the *Arabick*. It is certain therefore that these Impositions respected either the making of the first man toward the East, (which amounteth to as much) or rather the Religious posture of that time; and that *Adam* called the North the *Left hand*, and the South the *Right*, because he himself in the service of God turned his face towards the East.

I know there be that tell you, that the reason of this Imposition was the *Shecina bammaarab* or *sitting of God's presence* upon the Ark in the Western part of the Tabernacle and Temple with his face towards the East; as if these names had not been imposed long before the Ark was known or thought of in the world. Nay *before* Abraham *was*, *these were*; and yet this passeth with some for a very happy Criticism.

But however, that not only *Adam*, but the whole world also, worshipped towards the East till *Abraham's* time, my Authors are not only *Maimon* in his *More*, but the great Saint *Ephrem* also and others in the *Arabick Catena*. The Tradition there is, מן ארם אלי אברהים והי מדת תלאתיד אלאף ותלאתמאיה וחמאניה ועשרין סנה כאנו יסגרון נגר אלמשרק, i. e. *From* Adam *till* Abraham's *time, which was the space of* 3328 *years, they worshipped towards the East.* *Caten. Arab. MS. c. 35. in Genes.*

It depends from the very same ground, that the most solemn piece of all the *Jewish* service, I mean that great Atone-

Atonement but once a year to be made by the Higheſt and moſt Holy man, and in the moſt Holy Place, was performed toward the Eaſt, quite contrary to all other manner of addreſſment in their devotion. So I interpret that place *Leviticus* 16. 14, 15. It is commanded there that the High Prieſt *ſhall do with the bloud of the Goat as with the bloud of the Bullock*; and that *he ſhall take of the bloud of the Bullock, and ſprinkle it with his finger upon the Mercy-ſeat Eaſtward.*

Strange it is to ſee what ſhift the Expounders have made to make good this place. They are much troubled to know how the Prieſt can be ſaid to *ſprinkle the bloud Eaſtward*: they may well enough, for they ſuppoſe the Prieſt to have ſtood with his face towards the Weſt.

Tawos the *Perſian* Paraphraſt rendreth it *ſuper faciem propitiatorii in Oriente, Upon the Mercy-ſeat in the Eaſt*; meaning, I think, as an *Arabick* Tranſlation of the *Greek*, *on the Eaſtern ſide.* The *Greek* it ſelf is κατ' ἀνατολὰς, *Eaſtward*, as the *Engliſh.* So the *Chaldee*, the *Syriack*, *Saadiah Gaon's Arabick*, &c. all word for word; for indeed the Text could be no plainer than it is, that the *Bloud* was to be *ſprinkled Eaſtward.* The meaning is thus: It is known that the ſprinkling of bloud, this bloud eſpecially, was the Figure of him who *by his own Bloud entered in once into the holy place, and obtained eternal Redemption*, Heb. 9. 12. *Aaron* therefore, though at other times he ſtill turned his face towards the Weſt, nay though at the killing of this very Goat and this Bullock he not only turned his own but even their Faces alſo towards the Weſt, as the Talmud in *Joma*; yet when he was to execute this greateſt Courſe of the Myſtery, he placed himſelf on the wrong ſide of the Ark, and turning his back to the *beggerly Rudiments of the world*, he ſprinkled this bloud Eaſtward. The *Hieruſalem Iſychius* underſtood his meaning. *It was done* (ſaith he) *to repreſent the Man, Cui Oriens nomen ejus, Whoſe Name is The Eaſt.*

Miſhna Talmud in Tamid, c. 4. fol. 35. b.

Miſhna Talmud in Joma, c. 3. fol. 35. b.
Maimonid. *in Jom. Haccippurim.*
Iſych. Hieroſolom. *in Levit. c. 16.*

You may perceive alſo that the Scripture intimateth enough that the Man *Chriſt* came down to us from the very ſame Eaſtern part. The ground layed is able to put a like underſtanding upon the places.

Πεεὶβλε-

Περίβλεψον (ſaith *Baruch*) πρὸς ἀνατολὰς, &c. *Look about thee, O Hieruſalem, towards the Eaſt, and behold the Joy that cometh unto thee from God,* Baruch 4. 36.

I know there be that loſe this Prophecie upon the Captivity. I am not certain but that *Cyrus* may be pretended by the Letter; but I aſſure my ſelf that our Saviour lieth hid in the Myſtery.

Olympiodorus perceived this. *Look about thee, O Hieruſalem, towards the Eaſt,* &c. that is, (ſaith he) πρὸς τὸν τῆς δικαιοσύνης ἥλιον, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. *Towards Jeſus Chriſt our Lord, the Sun of Righteouſneſs,* &c.

That the *Meſſias* is aim'd at will be certain to any one that will but conſider the Prophecie, for none elſe could be called *The Everlaſting Saviour*, verſe 22. But he that ſaith, *Look about thee toward the Eaſt*, appointeth them to a certain place, and not nigh. But then why *toward the Eaſt*? It is evident that he means it of that part from whence the Saviour is ſaid to have *come down from Heaven, and was made man.* Therefore the Father is ſaid to have raiſed up מִמִּזְרַח צֶדֶק *ab Oriente Juſtitiam, Righteouſneſs from the Eaſt*, Eſay 41. 2. That is as *Procopius*, *Hierome* and *Cyril*, *Chriſt our Righteouſneſs.* The more part, I know, crook the Prophecy to the Patriarch *Abraham.* He is called indeed by the Apocryphal *Wiſedome, the Righteous*; but more duly the *faithful Abraham*, Galat. 3. 9. But *Righteouſneſs* it ſelf is too great and abſtract a Name. Wiſdom 10. 6.

In the 46. Chapter, *He calleth a Bird from the Eaſt*, v. 11. Some ancient Copies read it, *I call a juſt one from the Eaſt. Cyrus* is certainly to be meant by the out-ſide, (as the Jewiſh expounders rightly.) If our Saviour be included, as by Saint *Hierome* and *Cyril* it is preſumed, the inſolency of the Metaphor is taken off by *Malachy*, where the *Sun of Righteouſneſs* is promiſed to *ariſe with healing in his Wings*, Mal. 4. 2.

W. Tindal's Note (I think 'tis his) upon the place of *Eſay* is a good old truth. *The Prophet means* (ſaith he) *King* Cyrus, *which ſhould come ſwiftly, as a Bird flieth, and deſtroy* Babylon, *and ſet the* Iſraelites *at liberty. He ſhould fulfil that*

which the Lord had deviſed and decreed. In him is figured Chriſt, which with the light of his Word purgeth the whole world of Error and Idolatry, and ſetteth the Conſciences at peace and liberty. He flieth ſwiftly out of the Eaſt, that is, out of Heaven, whereupon he is called the DAY-SPRING FROM ON HIGH, Luke 1.78.

Micah 5. 2. But the Prophecy of *Micah* is plainer yet: *And thou Bethlehem Ephrata, though thou be little among the Thouſands of Judah, yet out of thee ſhall come the Ruler of Iſrael,* &c. ומוצאתיו מקדם מימי עולם The which (not fearing to do it without example) I tranſlate, *And his goings forth are out of the Eaſt from the daies of old.*

And this is one of the reaſons (for there is another too) why our Saviour is ſaid to be the *Man whoſe name is* THE EAST.

The other reaſon is this. It was ſaid before, that from *Adam* till *Abraham*'s time the whole world worſhipped towards the Eaſt. This Original, Principal, and (as it ought to have been) everlaſting Ceremony, by an Errour of the *Perſian* and *Chaldean* worſhippers degenerating into an Idolatry to the Sun, *Abraham* (ſaith the learned *Maimon*) *by the inſtincts of God appointed out the Weſt to his Hebrews.* Therefore the Tabernacle and Temple were ſet towards that ſide of Heaven, God in the mean time ſeeming to leave his miſtaken place in the Eaſt, and come down to this ſtiff-necked people. This was a Literal and Pedantical Nation, and (to comply with the ſecret intended myſtery) were ſo to be dealt with. They did, and they did not, worſhip towards the Weſt.

'Tis true, all the Sacrifices were offered up towards that way. In the Rites of *Azazel*, the two Goats were to ſtand with their faces the ſame way. The pile ſet up for the *Phara adumma* or *Red Cow* was to have windows in it, and the proſpect of theſe was to be towards the Weſt. *Talmud in Phara*, fol. 96. a. The ſix Lamps in the Golden Candleſtick were appointed to burn towards the ſeventh, which was that in the middle; but the face of this (ſaith *Maimon*) was to burn towards the moſt Holy place, and that it was called the *Weſtern Lamp. Beth habbech. c.* 3. §. 8.

Maim. *in Jom. Hakkip. c.* 3. Sect. 2.

But

But all this while they worſhipped no more towards the Weſt than towards the North. They worſhipped towards the Ark, (it was told you before) or towards the place of that. They do ſo ſtill. And they were, and they are to do ſo, becauſe *the Sun of Righteouſneſs* was to ſet upon their Horizon. Therefore they were. And they are to do ſo, becauſe (as to them) *The man whoſe name is THE EAST* is not yet brought forth.

Obſerve but the Oeconomy and diſpenſation of this buſineſs throughout, and there needeth no more to make good the Ground.

That this MAN was called *THE EAST* will appear by the places in *Zachary*, c. 6. 12. c. 3. 8. *Behold the man*, &c. And, *I will bring forth my ſervant*, &c. In the Holy Text it is, *Behold the man whoſe name is* צמח *Tzemech*, that is, as not unlearned men have rendred it, *the Branch*. It is to be noted, that as the *Greek* Ἀνατέλλω ſignifieth alſo *germinare*, ſo the *Hebrew Tſemech* ſignifieth *lucere & oriri*, for that which we tranſlate *the Brightneſs*, the *Syriack* rendreth the *Tſemech of his glory*, *Heb.* 1. 3. And in the *Jewiſh* Aſtrology the Horoſcope or Eaſt Angle is moſt commonly ſo called.

We are to read the Prophecy as the Lxx did, Ἰδὲ ἀνὴρ, Ἀνατολὴ ὄνομα αὐτῷ, i. e. *Behold the man whoſe name is THE EAST*. Thus it was urged to the *Jew Tryphon* in the moſt ancient times of *Juſtin Martyr*. And thus alſo to *James* the *Jew* in a like conference in the *Cetab ol borhan*, c. 6. The purpoſe of that book is, to prove out of all the Prophets, &c. that our Saviour was the Chriſt, &c. *Juſtus* alledged this place among the reſt, קאל אלרב אלקוי הרה דגל אסמהי מסרק, *The ſtrong God ſaid* (by *Zachary* the Prophet) *Behold a man whoſe Name is THE EAST*.

Dialog. Πρὸς Τρυφ. *p.* 105.

Cetab ol borhan Arab. MS. in Biblioth. Baliolenſi.

But Saint *Luke* puts all out of doubt, where another *Zachary* relating to the former faith of our Saviour that he was Ἀνατολὴ ἐξ ὕψους· we render it the *day-ſpring from on high*, or, as *Eraſmus* and the Vulgar, *the Eaſt*. Which *Beza* not knowing how to diſlike, and yet conſidering with himſelf that the old Prophecy muſt be ſo tranſlated, or elſe the new

must not, put it down *Germen ex alto, the Branch from on high*; but which no man accepted of.

That the *Tsemech* in *Zachary* was the same with Saint *Luke*'s Ἀνατολὴ, *Beza* judgeth rightly. But that Ἀνατολὴ cannot be rendred by *Germen*, it is convinc'd by the words following, *To give light to them that sit in darkness*, &c. And therefore *qui Germen vertunt* (saith *Scaliger* of the *Tsemech* in *Zachary*) *imperitè faciunt, audeo dicere, neque mentiar, contra verbum Dei: they who so translate it*, the Branch, *do ignorantly, nay I may say, and say true too, they do contrary to the word of God.* The place in *Zachary* is to be read thus, *Behold the man whose Name is* THE EAST, *and he shall rise up* or *shine out from under him*, that is, from our God the Father.

Jeremy the Prophet would not otherwise be understood c. 23. 5. *Behold the daies come, saith the Lord, that I will raise up unto* David צמח צדיק *Tsemach Tsaddic*, Ἀνατολὴν δικαίαν, *the Righteous East*, as the Lxx, that is, ὁ Χριστὸς ὁ δικαιοσύνης ἥλιος, saith *Severus*, *Christ the Sun of Righteousness*, ὁ καὶ ἐν ἑτέροις φῶς τοῦ κόσμου, καὶ φῶς τῶν ἐθνῶν, ἀναφερόμενον, saith *Eusebius*, *who elsewhere is called the light of the Gentiles, and the light of the world.*

Tacitus himself doth unawares deliver some such thing as this, *Hist. Lib.* 5. He is there telling of the destruction of *Jerusalem*, how *the doors of the Temple flew open on a sudden, and a more than humane voice was heard, that the Gods were now upon departing*, &c. *These things*, saith he, *made some reflect upon an old Prophecy that was found* antiquis Sacerdotum literis, *which foretold*, eo ipso tempore fore ut valesceret Oriens, *that at such a time the East should prevail.* I doubt not but the Prophet, who-ever he were, directed himself to the Man *cui* Oriens *Nomen ejus, whose Name is* the East, Zach. 6. 12.

In relation to this Name of Christ, the Christians also by some have been called *Orientales*. 'Tis *Gregory* the Great's Moral upon those words of *Job*, that *he was the greatest man in the East*. Referring to the same the Blessed Virgin hath been termed *Orientalis porta, the Eastern gate*; as if that were

Greg Mag. moral. in Job. ca. 1.

were the meaning of *Ezekiel*'s Viſion c. 44. So Saint *Ephrem* upon thoſe words of *Jacob*, *THIS IS THE HOUSE OF GOD AND THIS IS THE GATE OF HEAVEN*: *This ſaying* (ſaith he) *is to be meant of the Virgin* Mary, *who became as it were another Heaven, truly to be call'd the Houſe of God, as wherein the Son of God, that immortal Word, inhabited; and as truly the Gate of Heaven, for the Lord of Heaven and Earth entered thereat; and it ſhall not be ſet open the ſecond time, according to that of* Ezekiel *the Prophet, And I ſaw* (ſaith he) *a Gate in the Eaſt, the Glorious Lord entered thereat, thenceforth that Gate was ſhut, and is not any more again to be opened.* Caten. Arab. c. 58.

It is not to be omitted, that his *Star appeared in the Eaſt*, and that the *wiſe men came from* thence: but, which is more to be obſerved, that the Angels ſent from God with the Goſpel of this Nativity, they alſo came from the Eaſt: for their Temple is to be ſeen upon the Eaſt of *Bethlem*, as the *Nubian* Geographer. He was born too in the Eaſtern parts of the world. Nay he was born *in Orientali angulo Civitatis Bethlem*, in the Eaſtern part of *Bethlem*, as the Venerable *Bede* out of *Adamannus*. The Heavens alſo met the Earth at this time, for the Autumnal interſection (one of the Æquinoctial Eaſts) was the aſcendent of his Nativity. But of this there is more to come. *Eccl. Hiſt. lib. 5. c. 17.*

The Holy men of *Hieruſalem* hold a Tradition, generally received from their Ancients, that he was buried alſo with his Face and Feet towards the Eaſt. It is affirmed by the Geographers of the Holy Land. But that he aſcended up into the Eaſtern part of Heaven, it hath had the moſt ancient and full conſent of the whole Church. Ἀναλαμβανόμενος εἰς ἀνατολὰς ἀνεφέρετο, ſaith *Damaſcen*, *When he was received up into Heaven he was carried up Eaſtward.* It was the cauſe why they read that place of the Pſalmiſt, *Qui aſcendit ſuper Cœlum Cœli ad Orientem*; *utpote*, ſaith *Origen*, *à mortuis poſt paſſionem reſurgens, & in Cœlum poſt reſurrectionem ad Orientem aſcendens: Who roſe from the dead after his paſſion, and aſcended up into Heaven towards the Eaſt after his*

his Reſurrection. So the *Æthiopick*, *Who aſcended up into the Heaven of Heavens in the Eaſt.* In like manner the *Syriack* and ſome *Arabick* Tranſlations. But then the *Greek* ſhould have been τῷ ἀναβεβηκότι, as in the 18 of that Pſalm, Ἀνέβης εἰς ὕψος, *Aſcendiſti in Altum.* Ὁ ἐπιβαίνων is not properly ſaid but of him that *aſcendeth* his Horſe or his Aſs, upon which ὁ ἐπιβεβηκὼς is ſaid *to ſit. Say unto the daughter of Sion, Behold thy King cometh* ἐπιβεβηκὼς ὄπι ὄνον, *ſitting upon an Aſs, Matt.* 21.5. It fully anſwereth to the Prophets *Laroceu*, which the older Tranſlation rendred very fitly as concerning the letter, *who rideth* (or *ſitteth*) *upon the Heaven as it were upon a Horſe*, v. 4. So the Oracle,

Κόσμων ἀμφιδρόμων ἐποχούμενε——

i. e. *O thou that ſitteſt*, or *rideſt, upon the Heavens.*

But the Prophet *Eſay* is plain for the *Aſcenſion.* as I find him cited in the *Cetab ol borhan* c. 4. *James* the *Jew* urgeth, כמא קאל אישעיא אלנבי יתעאלי אלרב וחדה יתתפע פוק אלמשרק והעאלי אלרב אלקוי באלערל, i. e. *as the Prophet* Eſay *ſaith, The Lord alone ſhall be exalted and lifted up above the Eaſt, the ſtrong Lord ſhall be exalted in Righteouſneſs.* So he readeth the 16. v. of the 5. Chapter. But the Original, as now received, maketh no mention of *the Eaſt*, of *lifting up.* If then it had not, a *Jew* muſt needs have known it; and I ſee not with what face it could be urged in this Conference: but I begin to think what *Juſtin Martyr* charged upon this people, Καὶγὼ (εἶπον) ὡς ὑμῖν, &c. He makes it appear to *Tryphon*, that the *Jews* had circumciſed their Scripture too, p. 83. of the Dialogue.

Cetab ol berhan MS. Arab. in Archiv. Bibl. Balioleni.

If our Saviour aſcended into Heaven by the Eaſtern part, we need not doubt but that he will return by the ſame way which he went. The Angels intimate as much. I meet with an * Author which teſtifieth that he himſelf ſaid that he would. איצא אלתונה כאלובה אלי אל שרק לאנה אלגהה אלרי קאל אלמסיח ולה אלמגר לנה יטהר מנהא פי מגה אלתאני, *Furthermore* (ſaith the Author) *we are to turn our faces toward the Eaſt* (in the time of prayer) *becauſe that is the Coaſt concerning which the Chriſt, unto whom be glory, ſaid, that he would appear from thence at his ſecond coming.*

* *Liber MS. Arab. de Præcept. Relig. part. 1. c. 14. de Orazione. Liber exſtat in Biblioth. D. Henrici King, Epiſc. Ciceſtrenſis.*

coming. And I think he referreth himself to those words of our Saviour, *Sicut exit fulgur*, &c. Hear therefore what Saint *Damascen* delivered as from the Apostles: Καὶ ὅπως ἐλεύσεται ὃν τρόπον ἐθεάσαντο αὐτὸν πορευόμενον εἰς τὸν οὐρανὸν, ὡς αὐτὸς Κύριος ἔφησεν, Ὥσπερ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. αὐτὸν ἂν ἐπιβλέπωμεν ὅτι ἀνατολὰς προσκυνοῦμεν. Ἀγραφος δέ ἐστιν ἡ παράδοσις αὕτη τῶν Ἀποστόλων. *And thus he shall come again in like manner as he was seen to go up, answerable to what he himself said, For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be. We worship him therefore towards the East, as expecting him from thence. And this* (saith he) *is by unwritten Tradition from the Apostles.* Matt. 24. 27.

A Canon to this purpose I find ascribed to their Name in the *Arabick* Code: אן תכון מצלאיהם ננו אלמשרק וקבאלתה ואסתש הרוא פי רלך בקול סירנא אלמסיח אן מניה מן אל סמא פי אחר אלאיאס כאלברק אלדי ילמע פי אלמשרק ויצי אלי אלמערב וברלך אסתרלינא עלי מניה אנה יכון מן אלמשרק. *When ye pray,* (say they) *turn your selves towards the East, For so the words of our Lord import, who foretold that his return from Heaven at the Latter day should be like the lightning, which glittering from the East flasheth into the West. His meaning is, that we should expect his coming from the East.* *Cod. Concilio-rum Arab. MS. in Arch. Roan. Biblioth. Bodl.*

I was ready enough to think that the mention here made of Lightning was to intimate the suddenness and precipitation of that coming; but not being able to devise any special reason (other than what is here given) why the Lightning should rather come from the East, I had the less to say against the Tradition. *Paul de Palatio* saith, that this meaning of the words is made good by the common consent of all Christians, *credentium quòd in Oriente Humanitas Christi sedeat: Ab eo ergò loco veniet ubi nunc est*; *believing that our Saviour as respecting his humane Nature sitteth in the Eastern part of Heaven. There he is, from thence therefore he is to come.* Therefore that *sign of the Son of Man*, that other Baptist as it were of his second coming, is expected to

be

be ſeen in the Eaſt. A ſign of the Croſs it is to be, as the Fathers *Chryſoſtome* and Saint *Ephrem* promiſe. And the *Æthiopian* Church is ſo ſure of it, that (as their *Zabo* ſaith) it is profeſt among the Articles of their Creed. That it ſhall appear in the Eaſt it is undertaken by *Hippolitus*. τὸ γὰρ σημεῖον τῦ σταυρῦ ὑπὲρ ἀνατολῶν ἕως τῶν δυσμῶν ἀνατελεῖ ὑπὲρ τὸν λαμπρότητα τῦ ἡλίυ, καὶ μηνύσει τῷ κόσμῳ τὴν ἔλδυσιν· *For a ſign of the Croſs* (ſaith he) *ſhall riſe up more glorious than the Sun it ſelf, ſhining from the Eaſt into the Weſt, to give notice unto the World that the Judge is coming.*

Conſidering all theſe things, I am altogether of their mind who perſuade themſelves that the Seat and Tribunal of that laſt Judgment ſhall be placed in the Air over againſt the Mount *Olivet*. *Joel* the Prophet is thought to have foretold as much, when he ſaith that *all Nations ſhall be gathered into the valley of Jehoſophat*; and his feet ſhall ſtand in that day upon the Mount *Olivet*, which is before *Jeruſalem* towards the Eaſt. *I cannot deviſe* (ſaith one) *for what reaſon the Prophet ſhould make ſo particular a Deſcription of this unto them that knew it ſo well. It is certain* (ſaith another) *ſpectare hæc ad diem Judicii, that theſe things are to be meant of the day of Judgment*, &c. And, if *Clemens* may be truſted, the Apoſtles themſelves underſtood no otherwiſe.

Lib. Feſtivalis in Dedicatione Eccleſiæ.

Our Fore-fathers lived and died in this hope. **Lete us thinke** (ſo the Prieſt uſed to preach upon the *Wake*-dayes) **that Chriſt dyed in the Eſte, and therefore let us pray beſely into the Eſte, that we may be of the nombre that he dyed for. Alſo let us thinke that he ſhall come out of the Eſte to the dome. Wherefore let us pray heretily to him and beſely, that we may have grace of contrition in our hearts of our miſdeeds with ſhrift and ſatisfaction, that we may ſtonde that day on the right honde of our Lord Jeſu Chriſt, &c.**

It is ſaid indeed, *But of that Hour*, it is not ſaid, But of that Place, *knoweth no man*. Yet not to be ſo particular as to point out the very Mountain or Valley, or to take care, with that Doctour in the *Jeruſalem Talmud*, how the bones of Wife men ſhall rowl under the earth into this place; moſt manifeſt

manifest it is that this great Assise is to be holden upon the Holy Land. Here the world may be said to have been created, and here it was redeemed; Here the Sun rose first, and here the Sun of Righteousness: Here *he died and was buried, and the third day he rose again from the dead; he ascended up into Heaven* from hence, *and shall come* thither *again* at the end of the world *to judge both the quick and the dead.* And therefore, *Quid non statis, viri Galilæi? Why stand you not gazing, ye men of Galilee? This same Jesus which is taken up from you in Heaven, shall so come in like manner as ye have seen him go up into Heaven,* Act. 1. 11.

I reinforce all that hath been said with an ancient profession of the Eastern Church; אמרנא אן נצלי אליה לאן רבנא אלמסיח ענד צעורה אלי אל סמא מנה צער ועלי סמא אלסמא פוקה גלס סמא יקול דווד אלנבי פי תדתילה סבחוא אלאלה אלדי רכב עלי סמא אלסמא פי אלמשרק וחקקה לנא אן אלמסיח גאלס בנאסותה עלי ערשה פי אלמשרק ווגה אלי אלעאלם נטר לבי יכון כל מן יצלי אלי אלשרק או יסגר בין ידיה יצלי ויסגר *We pray* (say they) *towards the East, for that our Lord Christ when he ascended into Heaven went up that way, and there sitteth in the Heaven of Heavens above the East, according to that of* David *the Prophet in his Psalter,* Praise the Lord which sitteth upon the Heaven of Heavens in the East. *And in very deed we make no doubt but that our Lord the Christ, as respecting his Humane nature, hath his seat in the Eastern part of the Heaven of Heavens, and sitteth with his face turned toward this world. To pray therefore or worship towards the East, is to pray and worship towards our Saviour.*

Commentar. Arab. MS. in Pentateuch. c. 5. in Archiv. Bodleianis.

Psal: ye 48 very ye 6th Thou shalt break the ships of ye sea: thorow the East wind.

And that all this is to be meant of the Equinoctial East, (which also is to be considered) it is made to appear by *Moses* their Bishop of *Bethraman* in his discourse of Paradise, *l.* 1. *c.* 13. He saith there, that the place towards which they praied is that over which the Sun riseth in the month *Nisan*, which is the Vernal Æquinox.

CHAP. XIX.

Thou ſhalt not ſeeth a Kid in his Mother's Milk. Exodus 23. 19. and 34. 26. Deuter. 14. 21.

THE *Chaldee* renders this, *Thou ſhalt not eat Fleſh with Milk*, So the *Arabick* of *Erpenius* his Edition. That of *Saadia Gaon* not much differently, *Thou ſhalt not ſeeth* or *dreſs Fleſh with Milk*. The *Hieruſalem Targum* is, *It is not lawful for you, O my peeple the houſe of Iſrael, to ſeeth or to eat Fleſh and Milk mixt together.* This ſenſe may ſeem to have a ground from the like prohibition of Lindſey-woolſey garments, and the ſowing of a field with mingled ſeed, *Levit.* 19.19. beſides the preſent obſervation of the *Jews*, who have practiſed this ſenſe of the Text immemorially, for ought we yet know.

And this ſeems to be a ſtrong argument for this Reading to be right; for it is not readily to be ſuſpected, but that the thing which is now and hath been ſo long done by them muſt of neceſſity acknowledge it ſelf upwards to ſome uncontrollable Tradition of theirs. For it can hardly be thought that a whole profeſſion of Worſhippers ſhould poſſeſs themſelves of ſuch an opinion without a general and confeſs'd witneſs of their Ancients.

The *Jews* Kitchin (as if there were a ſex in meats and diſhes too) is divided as their Synagogues, where the Women pray by themſelves in another room. They are indeed of the Congregation, but not of the Company. And this ſhould be ſo: But to keep the Milk-pan from the company of Fleſh-pots, to have one diſh for fleſh and another for white-meats, and to have a ſupernumerary Knife for Cheeſe and Butter, (for theſe and fleſh may not be cut with the ſame) and to quote for all this Prohibition here ſpoken of, *Thou ſhalt not ſeeth a Kid*, &c. is to *make the word of God of none effect by their Traditions*, Mar. 7. 13.

'Tis

'Tis more than I need to do to ſet down the particulars of this Superſtition, or all their diſtances 'twixt fleſh and milk. See *Maimon* in the *Halaca* of forbidden meats, c. 9. §. 1. *Shulcan Aruc* in *Halac Baſher Vecheleb*, Num. 87. If not, ſee the late Rabbin in his Book of Modern Rites, or the learned *Buxtorf. Syn. Jud.* c. 26. The ſum of it is, that by this Law they may not *ſeeth or eat fleſh and milk together.* Leo Mod. *de gli Rit. Heb. part.* 1. c. 3. *n.* 3. & *part.* 2. *c.* 6. *n.* 12.

But did not *Abraham* their father, when he entertained Angels in ſtead of men under the Oak of *Mamre*, *take butter and milk, and the Calf which he had dreſſed, and ſet it before them, and they did eat*, &c? *Gen.* 18. 8.

If this practice of the *Jews* be grounded upon a miſ-interpretation of the Text, then the more ancient and univerſal it is, the Errour is the greater. That the Text is abſolutely miſ-underſtood is a clear and granted caſe, and will be plainer yet anon. And how theſe men uſe to tranſgreſs the Commandment of God by their Traditions is believ'd enough. Mar. 15. 3.

I will here ſet down but this inſtance, *Pſalm* 17. 14. We render it as we ſhould, *Whoſe belly thou filleſt with thy hidden things*: They read it, *And the North ſhall fill their bellies*, and miſapply it to the matters of generation. כל חנותן מטתו, &c. *Whoſoever*, ſay the Doctours in *Beracoth*, *ſhall ſet his Bed North and South, ſhall beget male children*, Pſal. 17. 14. *&c.* Therefore the *Jews* hold this Rite of Collocation (and by theſe very words of the Pſalm) to this day. Therefore alſo at the Celebration of their Nuptials, the Bride is appointed to ſtand with her face turned towards the North or South, as an Omen of happy procreation both for the number and Sex of Children. They tell you alſo of *David*'s Harp hung upon the Teſter of his Bed, which being *every midnight conſtantly blow'd upon by the Northern wind, warbled of it ſelf*; *Talm.* in *Berac.* fol. 3. b. As if *David*'s Bed had been ſet in this poſture too. *Talm. in Beracoth, fol.* 5. *b. c.* 1.

And yet all this (how much ſoever pretended) is none of the right reaſon why the *Jews* place their Beds North and South. They are bound to place their *Beth Hacciſſe*, or *houſe of Office*, in the very ſame ſituation, ſo that *he that ſits down*

to cover his feet may have his face turned towards the North and South, but by no means toward the Weſt or Eaſt. Talmud in *Berac.* fol. 62. a.

For however the Doctours *Alpheſi* and others, in contemplation of the Cauſes o this, have *ſought out many inventions*; yet the reaſon of the laſt is the reaſon of the firſt, which the Gloſs giveth to *Beracoth*, c. 1. fol. 5. b. And it is, *That the uncomely neceſſities of Nature (or Matrimony) might not fall into the Walk and Wayes of God, whoſe Shechina or dwelling preſence lieth Weſt and Eaſt*, &c.

The Lxx rendreth it, *Thou ſhalt not ſeeth a Lamb in his Mother's Milk*; and ſo an ancient *Arabick* Tranſlation of that, *Thou ſhalt not dreſs* חרופא בלבן אמרה *a Lamb in the Milk of his Mother.*

The *Perſian* Paraphraſe is, נח גושתני בצה דר שיזר מדריאו, *Na Koſhtani Baſbache der ſhier madreau, Thou ſhalt not kill a Kid in the Milk of his Mother.*

This reading ſeems to ſuggeſt a ground for their interpretation who would have it to be thus, That no man of *Iſrael* ſhould ſeeth a Kid of the Goats, or Lamb of the flock, or any other youngling, *in the Milk of the Dam*; that is, as ſome, the Dam with the young, as in the caſe of a Bird's neſt. Others make it reſpect to their Sacrifices, That no man might bring a Kid or a Lamb, *&c.* to the Lord's Houſe before the eighth day; for ſeven dayes it was to be with the dam, and then it might be brought to him. Otherwiſe they ſay, that however they might ſacrifice any young thing even in the milk of the Mother, (for *Samuel offered up a ſucking Lamb*, or *Lamb of the Milk*) becauſe the Religion of the thing would bear it out; yet in common eating it might not be, that is, they might not eat a Kid ſo long as it was with the dam, or ſucking.

Let it be taken notice of here that the Lxx and the *Arabick* Tranſlation of that were not much out in tranſlating the place *Thou ſhalt not dreſs a Lamb*, &c. for *Gedi* ſignifieth *a Kid of the Sheep*, as well as the *Goats*. And in *Exodus* you'l find a *Lamb of the Goats*, as well as the Sheep, Chap. 12. 5. So that this cannot be depended on.

To

To refer it to the ſacrificing of a Lamb or Kid before the eighth day, will not be ſenſe, for this is otherwiſe forbidden before, and in plainer words, *Seven dayes ſhall it be with the dam*, &c. *Exod.* 22. 30. And to make it concerned in their common eating, as to forbid cruelty or put a reſtraint upon delicious feeding, impoſeth yet more abſurdly upon the Law.

Iſaac Ben Solomon (adopted ſon to one of the Kings of *Arabia*, and a famous Phyſician of his time) in his Book of Diets tranſlated out of the *Arabick*, hath this conſideration upon Goats-fleſh: *Sunt enim Lactantes, ſunt & vicini ſuæ nativitati, ſunt quoque juvenes & decrepiti. Lactentes verò ſunt cæteris animalibus in ſapore & nutrimento præſtantiores. Lac enim naturalem eis præſtat humiditatem, eorum complexio temperata eſt in calore & humiditate abſque ſui corruptione. Facilem ergò & ſubtilem dant dietam. Et quò diutiùs lacte nutriuntur, eò meliores ac teneriores erunt.* The Author ſaith that no fleſh whatſoever can more exactly nouriſh than that of a ſucking Kid, or Kid of the Milk; and moreover, that the longer it is with the dam, by ſo much it is the more excellent meat. The ſame Author ſaith *de Agnis Lactentibus, of Lambs of the milk, peſſimum dant Sanguinem, that they breed the worſt bloud, and as bad as that of an old Goat.* Iſaac Judæ. *de Dietis particular. part. 4. c. de Carne Hircina.*

Experience teacheth all this to be true. And would you have it ſo then that the Law-giver ſhould forbid his people the worſt of meats to reſtrain delicacy, or the beſt of nouriſhments to avoid cruelty? And yet this is the caſe of the Text.

But now to make way for that ſenſe which the Prohibition indeed intendeth to, I think fit to lay down theſe grounds: And they are ſuch as will need to be taken better notice of by thoſe that hereafter ſhall undertake to tell the meaning of *Moſes*'s Law.

Know then from him that knew it beſt and firſt, (the moſt learned *Maimon*) that the Precepts in the Law, thoſe of this kind eſpecially, are ſtill ſet down with a reflex upon the Heathen Rites, and not thoſe only of ſimple Idolatry, but moſt of all ſuch as were complicated with Magical;

and

and unreasonable Superstition. Neither is the Respect of these Laws so large and indistinct as to look upon all the Heathen in gross, but referring purposely to that neighbouring part of Paganism professed by the *Ægyptians*, *Canaanites*, *Chaldæans* and *Amorites*.

These Superstitions were termed by the ancient Rabbins *Viæ Amorrhæorum*, *the Waies of the Amorites*, that is, wayes which the *Jews* were bound to call *Heresie*. Otherwise they were called *Zabiorum* or *Zabaistarum Cultus*, i. e. *The Eastern Idolatry*. These Rites the *Zabii* had written in many books, a good part of which were translated into *Arabick*, and these *Maimon* made use of; as the *Sepher Hatteleſmavth*, or *Book of Teleſms*, *Sepher Hasharab*, *Sepher Tamtam*, *Sepher Maaloth haggalgal*, *Sepher Isaaci*, a book of *Isaac* the *Zabiist* of all the Rites and Customes of their Law. But the book of greatest account, saith *Maimon*, is the *Sepher Avoda Henbattith*, or *liber de Agricultura Ægyptiorum*. By this book you may judge of the rest, and of this by a strange passage quoted out of it in the *Sepher Haccozri*. או כמו ספרי העבודה הנבטית שזוכרים שם שמות ינבושאר וצגרית ורואני ואמרים הם קורם אדם וששינבושאר היה רבי של אדם, i. e. *Or as the Books of the Avoda Henbattith, which make mention of some certain names, Janboshar, Tsagarith and Roani, and they say that those (men) were before* Adam's *time, and that Janboshar was* Adam's *Tutor*, &c. *Cozri* lib. 1.

Out of these *Zabian* books, this latter especially, *Maimon* made good the greatest part of the Ceremonial Law, and, which is more, made it familiar too, and reconcil'd the strangeness of those precepts to any mans proportion of reason and belief. Only about the case of Wine, why God would have that used in Sacrifice, seeing that the *Zabii* did so too, he confesseth himself to be very much troubled, and not knowing how to refer it. Yet he giveth a reason from some others, that God with a Respect had to the three principal parts of man, the Heart, the Liver and Brain, would have his Sacrifices be made up of three answerable things, Flesh, Wine and Musick. *More* part. 3. c. 46.

But

But in other caſes the prohibition in the Law (for the greater part) lies againſt ſome Rite or other of Magical Idolatry. So from this prohibition in the Law, *Lev.* 19. 19. *Thou ſhalt not ſow thy field with mingled ſeed*; nor *thy vineyard*, *Deut.* 22. 9. The *Hebrew* Doctours lawfully conclude, that all divers kinds of Trees are to be meant as much; as to graft one Tree upon another of another kind. And *Maimon* turneth this back upon the waies of the *Amorites*: *For the Zabii* (ſaith he) *uſed ſo to do*; *They obſerved ſuch a place of the Moon, made ſuch a ſuffumigation, uttered ſuch and ſuch words at the grafting of one Tree upon another, aſſuring themſelves that thoſe Rites were neceſſary to fructification.* *More* part. 3. c. 37.

I ſhould think that Saint *Paul* had an eye upon this, when he tells his *Amorite* or *Gentile* that he was but *cut off from the wild Olive, and grafted contrary to nature* (that is, the waies of the *Jews*) *into a good Olive Tree*, Rom. 11. 24. As things ſtood before, ſo heterogeneous a branch might not be inſerted; but now Saint *Paul* was in Saint *Peter*'s caſe, he was not to *call any thing Common or Unclean.*

Maimon repeateth there another practice of theirs to the ſame purpoſe, but ſuch a one as will uncover too much if it be rendred in our words.

But the fitteſt inſtance to this end is from the Laws of bloud. It is forbidden there that any man of *Iſrael* ſhould eat bloud. Alſo it is commanded that the bloud be ſprinkled upon the Altar; and moreover that it be covered with duſt, or ſprinkled upon the ground as water.

Some of the *Zabii* did uſe to eat the bloud: ſome others, who reckoned this to inhumanity, at the killing of a Beaſt reſerved the bloud, and gathered it up into a veſſel or trench, and then ſitting down in a Circle about the bloud they ate up the fleſh, and ſatisfied themſelves with an opinion that their *Dæmons* fed upon the bloud; entertaining a ſtrong conceit that this manner of ſitting at the ſame Table with their Gods would engage them to a nearer tie of converſation and familiarity, and promiſing to themſelves alſo that theſe ſpirits would inſinuate themſelves in dreams, and render

render them capable of Prophecy and things to come.

In reference to theſe *waies of the Amorites*, God expreſly forbad his people to eat bloud, for ſo ſome of the *Zabii* did; and to meet with others who gathered it up into a Veſſel, he commanded that the bloud ſhould be ſpilt upon the ground like water. And becauſe they ate the Sacrifices in a Circle round about the bloud, he alſo commanded that the bloud ſhould be ſprinkled (not about, but) upon the Altar.

So here it is forbidden to any man of *Iſrael* to *ſeeth a Kid in the milk of the Dam.* It is certain that this muſt reſpect to ſome Idolatrous Rite of the Heathen; for to take any other courſe with it, is not to tell the meaning, but to make a ſhift with the place.

Here to hope for any ſuch cuſtome to be found of the Heathen in groſs, the labour hath been ſufficiently loſt already. If it were true, as *Toſtatus* ſaid, (but did not believe himſelf) that the Gentiles uſed to ſacrifice a Kid ſodden in the dam's milk to the God of the Fields, it would make very much towards the matter. Thus much is ſo, that *Sylvanus* was the God of the Woods and Fields, and that Milk was one of thoſe things which were to him offered in Sacrifice, as a Kid to *Faunus.* Milk alſo was among the Sacrifices of *Pan* the God of the Shepherds, and the ſame was offered to *Ceres* in the *Ambarvalia.* There is reaſon alſo why a Goat and Goats-milk ſhould be of reverent importance in the Heathen devotion, for *Jupiter* himſelf ſuck'd no other milk than this. It is expreſt upon a Reverſe of *Valerian* ſilver, The young God upon a ſhe-Goat holding by one of the Horns, with this Inſcription, *Jovi Creſcenti.* Neither is it to be denied but that in the ſacrifices of *Bacchus* both a Kid and milk were offered. But of a Kid ſodden in the dam's milk in any Rites of late Heathen devotion it reſteth to be revealed as yet.

One *Simler* noteth, that ſome of the *Hebrews* ſay, that the *Iſraelites* uſed to ſeeth a Kid in Milk. 'Tis true indeed, *Abarbinel* ſaith they do ſo, עד היום *to this very day.* But ſee what *Aben Ezra* ſaid to that upon the ſame place of *Exod.* 23. &c. By the *Iſmaelites* we are to underſtand the

Ara-

Arabians, that is, the *Saracens* before, and the *Turks* now. And yet in whoſe Ritualiſts, as *Ben Caſem*, *Side Ben Hali Abdalla*, &c. if you find any ſuch thing, it will be more than could be expected from them that have looked for it too.

That they ate Milk and Goats-fleſh alſo I know, ſo do we too: And what then? If they did to the Text here, they are to ſeeth a Kid in Milk, which is more, I think, than the beſt man in the Kitchin will undertake to do, רך בזמן רב *unleſs he take time* to do it, (as *Aben Ezra* ſaith.) But this is not all, a Kid is to be ſodden in Goat's milk; and, which is more than that too, it muſt be the milk of the dam. The firſt words bear a troubleſome ſenſe; and the laſt are ſo plainly Magical, that of themſelves they prevent any other way of interpretation. Therefore *Abarbinel* made his recourſe thus far this way, as to think that it was an Idolatrous Rite of the Heathen, to ſeeth a Kid in Milk at the time of in-gathering of Fruits, hoping by this to propitiate their Gods. And he pretendeth as for a ground for his meaning the *Spaniſh Meſta*, a kind of Countrey-feaſt which their Shepherds uſe to make themſelves merry at twice a year with Kids and Milk. But to eat Kid or Milk, or both, is a continual Nothing to this purpoſe.

The very words themſelves inſtantly import a Magical preparation. Therefore the very learned *Maimon*, though he interpret this place for company as the ordinary *Jews* do, yet he doubted not to caſt it upon *the way of the Amorites* for this reaſon, becauſe he finds it twice annext to the three anniverſary turns in the year, *Exod.* 23. 19. & 34. 26. *Tribus vicibus conſpicietur omnis maſculus tuus*, &c. And this reaſon (ſaith he) *magnum apud me pondus habet, licèt eam hactenus in libris Zabiorum nondum viderim*, very much prevaileth with me, though I have not met with it in the *Zabian* books.

But it ſeems the *Karraite* (quoted by Maſter *Cudworth* a learned man of the equal Univerſity) had met with this Tradition. The *Karraite* ſaith, that *it was a cuſtome of the ancient Heathens, at the In-gathering of their frnits, to take a*

Kid, and ſeeth it in the milk of the dam, and then דרך מכשף, *in a Magical way to go about and beſprinkle all their Trees and Fields and Gardens and Orchards, thinking by this means they ſhould make them fructifie and bring forth fruit again more abundantly the next year.* So the *Karraite.*

Note this alſo, that theſe *Zabians* might not make any other but a Magical uſe of a Kid. Theſe Worſhippers did ſacrifice the *Seirim* or Dæmons in the form of Goats; therefore the eating of Goats-flew was forbidden them. Notwithſtanding, nay for that reaſon, the Magical uſe of Goats was Holy and Religious. The Magical preparation of a Kid hath a plain reſpect unto the *Seirim* or Goat-Devils. But for the reaſons of the manner they cannot be given, for then it were not Magical.

More Nevoch. p. 3. c. 46.

'Tis enough that ſuch a thing was uſed in *the way of the Amorites*, and therefore expreſly forbidden to the people of God. Alſo it may very well be thought that the People of God themſelves (ſome of them) drew down this Example of the *Zabii* into their own practice. Why not this as well as ſacrificing to the *Seirim* or Devil-Goats, *Levit.* 17. 7? If the people of God did ſo, that is, *ſeeth a Kid in the milk of the Dam*, to haſten the maturation of their Fruits, then this was the reaſon why the Prohibition is ſo often repeated in the Law.

Maimon quoteth a like practice of the *Zabii* out of their book *Avoda Henbattith. They purified certain things:* (which the book nameth) *having obſerved when the Sun was in this or that degree. They performed ſome Magical operations, and ſo went away with this perſuaſion, That whoſoever ſhould beſprinkle a new-planted Tree with this Charm, the Tree would fructifie in a ſhorter time than otherwiſe it would have done.*

This affordeth another likelihood for the *Karraite's* Tradition of *ſeething a Kid*, &c. that this alſo was to be found in the *Zabians* books, though the learned *Maimon* had not yet met with it.

CHAP.

CHAP. XX.

Go to now, ye that ſay, To morrow we will go into ſuch a City, and continue there a year, and buy and ſell, and get gain.

Whereas ye know not what ſhall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vaniſheth away.

For that ye ought to ſay, * *If the Lord will, we ſhall live, and do this or that.* S. James 4. 13, 14, 15. * 1 Cor. 4. 19. 1 S. Pet. 3. 17.

IT was a cuſtome among the *Jews*, eſpecially and firſt to begin all things with God. They undertook nothing without this holy and devout Parentheſis, אם יחפיץ האל, *If God will.* They otherwiſe expreſs'd it, אם ירצה השם, *If the Name pleaſe*, or, אם יגזור השם, *If the Name determine ſo.* And by *the Name* they mean the Great one, *JEHOVAH.*

It was a phraſe of ſo common ſpeech with them, that they contracted it into an Abbreviation of their kind, which, to avoid repetition at large, uſeth a Letter for a word. The Abbreviation is, אי״ה. It is not only a Phraſe of the *Jewes* and Scripture, but of all the men of the Eaſt. You rarely meet with a book written in the *Arabick*, but beginneth *Biſmillahi*, *In the Name of God*, &c. an *Alcoran* eſpecially, or any other Book of their Divinity. And for the *Alcoran*, it does not only all or the whole Book begin ſo, but every *Surat* or Chapter of that Scripture, as they account it. Not only ſo, but they make a common uſe of this very expreſſion, *If God will.* Their words are, (and the *Perſians* uſe the very ſame) אן שא אללה, *Si Deus voluerit*, or, אן שא אללה העלי, *If the High*, or *Almighty God will*, as *Naſſyr Eddyn* in his Commentaries upon the *Arabick Euclid*, at the end of his Preface to the tenth book, and elſewhere. The *Arabick Nubian* Geographer beginneth his book, *In the Name*

of the merciful and compaſſionate God, from whom is help. And in the end of his Preface, he ſaith the ſame thing in more words *Quapropter potentiſſimi ac ſummi Dei, quem unum & ſolum eſſe fateor, qui ſufficientiſſimus atque optimus Protector eſt, auxilium expoſco.*

From the Oriental part of the World this manner of ſpeech deſcended down upon all the Inhabitants of the Earth. The *Greeks* render it οὐν Θεῷ, which is the ſame with the Latines *Deo volente, If God will.* Of which you may ſee more, and very much to this matter, if you conſult with *Briſſonius de Formulis*, &c. lib. 1. p. 68,69. &c.

Indeed it were very much, if we men of what Nation ſoever under Heaven ſhould go about any thing without this ſeaſonable condition of God's help. If *we live and move and have our being in him*, (as Saint *Paul* quoteth out of *Aratus*, and the Scholiaſt *Theon* interpreteth to be meant of God — παρὰ ἀνδρῶν τε θεῶν τε) certainly we ought not to venture upon any thing without, *A Jove principium* — As he ought to be in all our thoughts, ſo eſpecially in thoſe of enterpriſe and deſign, be it of the greateſt, nay be it of the ſmalleſt undertaking. Eſpecially we men; (I can believe the Angels of God do ſo too) for though the Goſpel ſay, that the providence of God cometh down to the *price of a Sparrow*, (and *were not two of theſe ſold for a farthing?*) yet *Maimon* ſaith that *God doth not take care for Oxen*, but, ſetting all other things aſide, maketh it his only buſineſs to procure the matters of Mankind. See his excellent diſcourſe upon the Providence of God, *More Nevoch.* par. 3. c. 17.

Conſidering the engagements either of God's proviſion, of mens uſual Fatalities, one would think this manner of ſpeech to be equally natural to the whole race of Mankind; yet (as I ſaid before) the *Jews* gave the firſt example, and they themſelves brought it into uſe, but upon this occaſion. It relateth to one of the wiſe Sayings of *Ben Sira*, an old Sage of theirs, and believed by them to be *Jeremy* the Prophet's Nephew. The ſaying is this, בלתא עלתה לגיננא ולא ידעה מה מטי לה, i. e. *The Bride went up into her Chamber, but did not know what was to befal her.* Upon this the

the *Peruſh* there maketh this Explication: לעולם אל יאמר אדם שום דבר אלא בגוזר השם ההוא אדם שהיה אומר למחר אשב עם ארוסתי בחופה וארבק עמה אמרו לו אמור אם גוזר השם אמר להם אם יגזור אם לא יגזור אני אשב עם ארוסתי למחר בחופתי וכן עשה נכנס עם ארוסתו לחופה וישב עמה כל היום ובלילה עלו שניהם למטה וקורם שיזקק עם ארוסתו מתו שניהם למחר מצאו אותם מתים זה בזה אמרו קושטא אמר בן סירא כלתא עלתה לגיננא ולא ידעה מה מטי לה מכאן אמרו כל הרוצה לעשות שום דבר יאמר אם גוזר השם ואם אינו אומר לא יפלח לעולם, i. e. *Let a man never ſay (he will doe) any thing, without this (exception) If God permit. There was a man who ſaid, To morrow I will ſit with my Bride in the Bride-Chamber, and will know her there. They ſaid unto him, Say, If God will. He ſaid unto them, Whether (God) will or will not, to morrow I will ſit with my Bride in my Bride-Chamber. So he did. He entered with his Bride into the Chamber, and ſate with her all day. At night they went both to bed, but they both died before they knew one another. When they found them dead in the morning each by other, they ſaid the ſaying of* Ben Sira *was true,* The Bride went up into the Bride-Chamber, but did not know what was to befal her. *Upon this they ſaid, Whoſoever hath a purpoſe to do any thing, ought to ſay, If God permit; otherwiſe he is not like to proſper.*

The words of Saint *James* have a full reſpect upon this Tradition, you may eaſily perceive it if you mark theſe words, *To morrow we will go,* &c. eſpecially the cloſe, We ſhall live, and do this or that.

CHAP.

CHAP. XXI.

Wo unto them that are at eaſe in Zion, &c. *Ye that put far away the evil day*, &c. *That lie upon beds of Ivory, and ſtretch themſelves upon their couches, and eat the Lambs out of the flock, and the Calves out of the midſt of the ſtall*, Amos 6. 1, 3, 4.

NOT ſo much to interpret the place, as the interpretation of that, and moreover to tell the meaning of a hard word in the Law, I make this animadverſion.

Mid. Rab. fol. 238. edit. Cracov. Venetæ 158.

The Note upon this in the *Midbar Rabba* is, בוא וראה כל שבט ושבט היה לו מיומם בפני עצמו כיון שהיה מבקש לילך למיומם שלו מעבור כל המרעה לפניו והיה נוטל השמן שבהם ועומד עליו ושחטו, i. e. *Go down and ſee how every tribe hath a Maiuma of its own, and when any one is minded to go to his Maiuma, he cauſeth all his flock to paſs before him, and chuſeth out the fatteſt, and killeth it*, &c. *But*, ſaith the Author of the Gloſs here, גם לא מצאתי ולא שמעתי פירושו, *I have not found nor heard what ſhould be the meaning of the word. David de Pomis* ſaith it is שם אליל *the name of an Idol.* As *Philip Aquinas* thinketh, it anſwereth to מרבק *Marbeck* in the Text, and is to be rendred *Saginarium, The ſtall. Munſter* expounds it *Socius, Comes.* The *Aruch* quoteth the word in this paſſage out of the *Megillath Ecah*, ומכנוסין את המיומס לתיאטרון שלהן וראשו מגולה, i. e. *And they bring in the Maiumas into the Theatre with his head uncovered.* But for the meaning of the *Maiumas* either here or in the *Midbar*, the Interpreters have left it in a very doubtful condition. I may poſſibly have better luck, (I pretend not to ſo much skill as they had) in expounding the words.

Aruch in מיומם

Though the word in the *Aruch* and in the *Midbar* be the ſame, yet by the ſenſe they cannot be of the ſame ſignification. The word in the *Aruch* (as I think) is taken from the *Greek*

Greek Μίμος, as the very next word, תיאטרון θέατρον, and meaneth no otherwiſe. But for the meaning of the ſame word in the *Midbar*, it muſt needs bear another manner of conſtruction: And if it be not that which is to follow, it will be hard, I am ſure, to ſay what it is.

The fore-mentioned Author of the Gloſs conjectureth from the ſenſe, that it is to be meant of יום טוב *A Feſtival day*. And this was the meaning of the *Midbar*, and to be underſtood of that *Maiuma* in the *Juſtinian* and *Theodoſian* Codes. And that was (if *Suidas* knew it) Παιήγυεις ἐν τῇ Ῥώμῃ, &c. A *Roman* Solemnity celebrated in the month of *May*, when the Chief of the City of *Rome* were wont to go to *Oſtia*, and there diſport themſelves, thruſting one another into the waters. The Gloſs to the *Baſilica* nameth not what, but ſaith it was a kind of Solemnity obſerved by the *Romans* in the Month of *May*, but that it was done at *Rome*, and εἰς τιμὴν τῆ Μαΐας, *to the honour of Maia*. And in *Æthicus* the Coſmographer it is found, that the people of *Rome* went in proceſſion with the Conſul to *Oſtia Caſtorum celebrandorum cauſâ ſolennitate jucundâ*. *Tacitus* alſo maketh mention of a certain ſacrifice done at *Oſtia* in the *Caſtros* Temple, *ſed ventorum maríſque cauſâ factum*, ſaith *Ammianus Marcellinus*, lib. 19. To *Lipſius* all this is one and the ſame with the *Maiuma* in the Law.

C. de Maiuma, L. unic. Cod. Theod lib. 15. tit. 6.

Ad Lib. Annal. 11.

If there were no more in it than ſo, *Hotoman* did well enough, out of *Vandulphus*, to reckon this among the innocent ſports: though that he ſhould ſay it was *Armorum ludicra exercitatio, cùm aliquot adoleſcentes menſe Maio oppidum in aqua poſitum dimiſſi in aqua ludibundi oppugnabant*, it is I know not what authority.

The Civilians make ſome leſs, none more, of the matter. *Bartol.* ſaid it was *Ludus quidam*, a kind of Sport. *Cujacius*, *Alciat*, *Gothofride*, &c. hold themſelves to the Tradition of *Suidas*, and *Gothofride* referres us to *Gregorie*'s Coſmography; *Cujacius*, more correctly, to his Chronography. But it ſhould have been, not *Gregorii*, but *Georgii Chronographia*. Nor is *Georgius Cedrenus* to be meant, as *Cujacius* thought, but *Georgius Theophanes*. And the words are, Ὁ δὲ βασιλεὺς

βασιλεὺς ποιήσας Μαιουμᾶν ἐν Σοφιανοῖς, ἐκάθισεν ἐπὶ σένσου μετὰ τοῦ υἱοῦ αὐτοῦ, &c. Which *Anastasius Bibliothecarius* rendreth, *Præterea* μαίωμα *factâ Imperator in Sophianis sedit cum filio suo*, &c. *Hist. Miscell.* lib. 23. *Gyraldus* guessed it to be the *Floralia*, with which indeed it can compare in obscenity and debauchment.

But it is not made known by any of all this what the *Maiuma* was. 'Twas an Oriental Celebration, (as *Baronius* well observed) but of what sort only *Joannes Antiochenus* hath discovered. The Author had before related out of *Pausanias* the Chronographer, that *Sosibius* an *Antiochian* had left as a Legacy to the City of *Antioch* the yearly revenue of fifteen Talents of Gold toward the expence of the publick Sports; which by the corruption of the Feoffees having been disposed of the wrong way, the Citizens petitioned the Emperour *Augustus* that it might be restored to the first use: which was granted. But the same case falling out again, they addressed a like suit to the Emperour *Commodus*, by whose commands the Legacy was again shared, and a due portion thereof set out for the *Olympick* Games, another for the *Circensian*, Εἰς λόγον ἱπποδρομίου ἀμέμπτως ἐπιτελουμένου κατὰ τὴν ἡλίου ἡμέραν, τουτέστι, κατὰ κυριακὴν, &c. Ὁμοίως δὲ καὶ εἰς λόγον σκηνικῆς ἑορτῆς νυκτερινῆς ἐπιτελουμένης κατὰ ἔτη γ' τῶν λεγομένων Ὀργίων, ὅπερ ἐστὶ, μυστηρίων Διονύσου καὶ Ἀφροδίτης, τουτέστι, τοῦ λεγομένου Μαιουμᾶ, διὰ τὸ ἐν τῷ Μαίῳ τε καὶ Ἀρτεμισίῳ μηνὶ ἐπιτελεῖσθαι τὴν αὐτὴν ἑορτὴν, ἀφώρισε φανεράν χρυσίου ποσότητα λόγῳ λαμπάδων καὶ κανδήλων, καὶ τῶν ἄλλων τῶν προχωρούντων ἐπὶ τὴν πανήγυριν τῶν Λ ἡμερῶν τερπνῶν παννυχίδων· i. e. *In like manner also for the trieterical sports (celebrated by night in Tents, I mean the Orgia, that is, the mysteries of* Bacchus *and* Venus, *commonly called the* Maiuma, *for that they were solemniz'd in the month of* May) *a considerable sum of the Gold was set out for the charge of Lamps and Candles, and other necessaries for this Solemnity or Wake, in which they took their pleasure for the space of thirty whole nights together*, &c.

Jo. Antioch. *MS. in Archiv. Baroch. Biblio thec. Bodleian.*

I must not here uncover the μαχλῶντα *Veneris* Ὄργια, as *Clemens Alexandrinus* calls them. It is not once to be named amongst us what this people did in the dark: Ἀπόσβεσον,

Clem. Alex. *in Protrep.*

σον, ὦ Ἰεροφάντα, τὸ πῦρ, αἰδέσθητι, δαδοῦχε, τὰς λαμπάδας ἐλέγχει σε ὁ Ἰάκχον τὸ φῶς, &c. as the ſame Author. *Illud verò* (ſaith the Emperor *Arcadius*) *quod ſibi nomen procax licentiâ vendicavit*, Maiumam, *fœdum atque indecorum ſpectaculum, denegamus*; Cod. *Theodoſ.* lib. 15. tit. 6.

It was forbidden (as *Meurſius* took it) by the 72. Canon of the Synod in *Trullo*, Καλάνδαι, καὶ βοτὰ, καὶ βρυμάλια, ἢ καὶ τῇ πρώτῃ τοῦ Μαΐου πανήγυρις, &c. But the reading there is not, ἢ τῇ πρώτῃ τοῦ Μαΐου, *the firſt of May*; but, τοῦ Μαρτίου μηνὸς, *the firſt of March*. And ſo the *Arabick* Code, ואליום אלאול מן רוום אלכהר, i. e. *and the firſt day of the firſt Month*, that is, *Niſan*, or *March*. *Cod. Concilion. Arab. MS. in Archiv. Bibl. Bodleian.*

For the derivation of the word, if any ſuch diſport in the waters was made as *Suidas* remembreth to us, it were obvious to fetch it from the Oriental מיים *Majim*. Or if it were found that theſe *Orgia* were firſt or moſt celebrated at *Maiuma*, (the Sea-ſide of *Gaza*) 'tis poſſible that the place might give name to the celebration: which hath the more colour for that in the *Tetramphodus* or *Quatrefois* of that City, upon an Altar of ſtone there ſtood a marble ſtatue of *Venus*, repreſenting the figure γυναικὸς γυμνῆς, ἐχούσης ὅλα τὰ ἀσχήμα αὐτῆς φαινόμενα, *of a naked woman*, &c. as *Marcus Diaconus in vita Porphyrii Gazæorum Epiſcopi*: otherwiſe the Author's own derivation muſt be taken. Metaphraſt. *MS. in Archiv. Baroc. Feb. 25.*

If the Prophet may at all be underſtood in the ſenſe of the *Midbar*, it ſoundeth not much unlike to that which the Emperour *Julian* told the *Antiochians* in his *Miſopogon*. Ὑμῶν δὲ ἕκαστος ἰδίᾳ μὲν εἰς τὰ δεῖπνα καὶ τὰς ἑορτὰς χάριεν δαπανώμενος, καὶ εὖ οἶδα πολλοὺς ὑμῶν πλείονα εἰς τὰ δεῖπνα τοῦ Μαϊούμα χρήματα ἀπολέσαντας· ὑπὲρ δὲ ὑμῶν αὐτῶν καὶ τῆς σωτηρίας τῆς πόλεως οὐδεὶς θύει, οὔτε ἰδίᾳ τῶν πολιτῶν, οὔτε ἡ πόλις κοινῇ. *There's none of you all* (ſaith he) *but can willingly ſpend upon your private banquetings and feaſts, and I well know how much many of you can throw away upon the* Maiuma: *but for your own or the Citie's ſafety no man offereth up any thing either in private or in publick.*

The word of *Amos* is, *Woe to them that are at eaſe in Zion*, &c. *That ſtretch themſelves upon their Couches, and*

eat the Lambs out of the flock, and that chaunt to the ſound of the Viol, &c. *That drink wine in bowls,* &c. *But they are not grieved for the afflictions of* Joſeph.

CHAP. XXII.

The meaning and Conſiderations of LIGHT *in Scripture.*

GOD *is Light, and in him there is no darkneſs at all.* 1 *S.* Joh. 1. 5.

The Reflection of this Original Glory ſhining upon the duſt, the duſt became Light, that is Man, for ſo the Ancients termed him; φῶς γὰρ ἄνθρωπον, ſaith *Phavorinus*, *we call a Man Light*, but the opacous body of Sin interpoſing it ſelf betwixt this borrowed Light and the Fountain caſt a ſhadow, the ſhadow of Death. The darkneſs being ſo thick and ſo exceeding, that (if we regard what the Maſter of the Sentences hath ſaid) the Sun it ſelf ſhined ſeven times brighter before the Fall than ever it did ſince.

To *bring the world out of* that *darkneſs into this marvellous Light*, the *Day-ſpring from on high* was *to viſit us*. To prepare for this day there firſt appeared *a burning and a ſhining Light*, John 1. but *he was not that Light, but came* before *to bear witneſs of the Light*. Soon after Ἰεσυς, that is (as in the *China* Tongue it ſignifieth) *the riſing Sun*, that *Sun of Righteouſneſs* himſelf *aroſe with healing in his wings*, *Malac.* 4. It was then the longeſt Night in all the year, and it was the midſt of that, and yet there was day where he was; for a glorious and betokening Light ſhined round about this *Holy Child*. So the Tradition, and ſo the Maſters deſcribe the Night-piece of this Nativity.

Julii Schiller. *præfat. in Uranograph. Chriſtian. p. 6. col. 2.*

At his Transfiguration a greater Light ſhined about him. *His face was brighter than the Sun, and his* very *clothes whiter than the Light*. Till now the *Father of Lights* himſelf dwelt in the thick darkneſs, never ſhewing himſelf but in a Cloud;

Cloud; but *in theſe laſt days* he is *God manifeſt*, 1 *Tim.* 3. 16. and in the *Brightneſs of his glory*, *Heb.* 1. I do not find (ſaith Venerable *Bede*) among ſo many Angels that were ſent before the Law, that ever any were ſeen with a Light ſhining about them.

Now *a Light ſhineth about* S. *Peter* in the priſon, and about S. *Paul* φῶς ἱκανὸν *a very great Light*. Nay a Light ſhined about the Shepherds too. And though it were then the dead of the Night, yet the word was brought by the Angel, *Hodie natus eſt*, &c. *This day is born to you*, &c. Therefore alſo at the ſetting of this Sun, which was the Reverſe part of the Myſtery, *darkneſs fell upon the Earth*, the Natural Sun eclipſed in the midſt of Heaven, and therefore the Moon making it more than Midnight in the ſubterraneous poſition, all of the colour of *Saturn* the ſignifier of blackneſs, who riſing from the Horoſcope beheld theſe two Eclipſes in a ſquare malignant Aſpect. Not ſo only, for in the ſelf-ſame day (which is more perhaps than you have heard of) there happened a natural defection of the Moon in the 11 of *Libra*, beginning at *Hieruſalem* about ſix in the Evening, inſomuch that the Sun was no ſooner gone down, but the Moon appeared in the Eaſt eclipſed of more than half her light: So that as the Light was taken from that day, ſo Darkneſs was added to that Night, and within the ſpace of ſix hours the Sun was once unnaturally, and the Moon twice eclipſed. The Calculation and Figure of this Lunar Eclipſe you may ſee (if you will) in *Chronologia Catholica Henrici Buntingii*, fol. 237. b. & 238. a. See alſo *Sethus Calviſius* in *Tiberius Cæſar*, *ad An. poſt Ch. nat.* 33. to the Third day of *April*.

As our Lord himſelf, ſo his Goſpel alſo, is called *Light*, and was therefore anciently never read without a burning Taper, *etiam Sole rutilante*, ('tis Saint *Hierom*'s Teſtimony) though it were lighted in the Sun. Suppoſing therefore, out of *Albumazar*, that every Religion is governed by ſome Planet, as the *Mahumetan* by *Venus*, the *Jewiſh* by *Saturn*, &c. ſome Aſtrologers did not inconveniently attribute the *Chriſtian* to the *Sun*.

Not the Gospel only, but the Preachers of it also are called *Lights*; *Vos estis Lux Mundi*, *Ye are the Light of the World*: and the first preacher of Repentance was said to be *Lucerna ardens*, &c. *a burning and a shining Light.*

The careful Church perceiving that God was so much taken with this outward symbol of the Light, could do no less than go on with the Ceremony. Therefore the day of our Lord's Nativity was to be call'd Ἐπιφάνεια, *the Epiphany*, or *appearing of the Light*; and so many Tapers were to be set up the Night before as might give name to the Vigil, *Vigilia Luminum.* And the Ancients did well to send Lights one to another, whatsoever some think of the Christmas Candle. The receiving of this Light in Baptism they call'd not usually so, but φωτισμὸς, *Illumination*; which farther to betoken, the rites were to celebrate this Sacrament ἁπλωμέναν πάντων τῶν κηρῶν, &c. *with all the Tapers lighted*, &c. as the Order in the *Euchologue.* The *Neophytus* also or new Convert received a Taper lighted and delivered by the *Mystagogus*, which for the space of seven daies after he was to hold in his hand at Divine Service, sitting in the Baptistery.

Ἀκολουθία τῶν ἁγίων βαπτισμ. *Euchology. fol.* ξά. *A.*

Who perceiveth not that by this right way the Tapers came into the Church, mysteriously placed with the Gospel upon the Altar, as an embleme of the truer Light? It was imitated again by the white garment received at the same time in Baptism, as the Emperours expound it in *Theodosian's* Code; *Cœlestis Lumen Lavacri imitantis novam sancti Baptismatis Lucem vestimenta testantur*, Cod. *Theod. de Spectac.* So the Priest in the order of *Severus*, אפריו לבושיכון וחורו איך תלגא ונהרו זיויכון כרמות מלאכא, *Change* (saith he, bespeaking the new Converts) *your Garments, and be white as the Snow, and let the Light shine as the Angels.*

Remaining yet unto us of this is that which we more commonly call the *Chrisome*, (*ab unctione*, as the Manual, *&c.*) wherewith the women use to shrowd the Child, if dying within the Moneth. Otherwise it is to be brought to the Church at the day of Purification. But by an Order of Baptism in *Edward* the Sixth's Liturgy, of the year 1549. it was

to

to be put upon the Child at the Font; for the Rubrick is, **Then the Godfathers and Godmothers ſhall take and lay their hands upon the Child, and the Miniſter ſhall put upon him his white Veſture, commonly called the Chriſome, and ſay, take this white Veſture for a token, &c.** And good reaſon; for φαιδροῖς ἀνθρώποις καταλληλον τὸ λευκὸν, *White doth beſt of all become the Children of Light*, ſaith *Clemens Alexandrinus*.

The Apoſtles in the *Alcoran* are call'd *Elhavariuna*, *The white men*, *Viri veſtibus albis induti*, (as our *Robert* of *Reading* tranſlated it) *Men clothed in white apparel*. So alſo they are called in the *Arabick* Preface to the four Evangeliſts, and for the ſame reaſon, *ut viri dictiſſimi putant*, ſaith *Kerſtenius*, *in vit. 4. Evangeliſt.* p. 16. Some Commentatours upon the *Alcoran* I know give another derivation of the word, but it concerneth not this place. 'Tis the colour of the Angels cloths, *Apoc.* 4.4. Nay *the Ancient of daies* himſelf is ſaid to go in *white*, Dan. 7.9.

And that our Holy Garments are of this colour, the reaſon is good, as reſpecting the Goſpel's Light.

The funeral Tapers (however thought of by ſome) are of the ſame harmleſs import. Their meaning is to ſhew that the departed Souls are not quite put out, but having walked here as the Children of the Light; are now gone to walk before God in *the Light of the Living*.

The Sun never roſe to the Ancients, no nor ſo much as a Candle was lighted, but of this ſignification. *Vincamus* was their word whenſoever the Lights came in; φῶς γὰρ ἡ νίκην, *for Light* (ſaith *Phavorinus*) betokeneth *victory*. It was to ſhew what truſt they put in the Light, *in whom we are more than Conquerours*. Our meaning is the ſame, when at the bringing in of a Candle we uſe to put our ſelves in mind of the Light of Heaven; which thoſe who liſt to call Superſtition do but *darken counſel by words without knowledge*, Job 38.2.

But the Riſing of the Sun was obſerved with a more ſolemn Oraiſon: For no ſooner did this Light appear, (ſo the *Syriack* Ritual) אמתי ררנח שמשא מהפכין אפיהון למרנחא

למרנחא וסגרין לאלהא ואמריו בנוהרך חזינן נוהרא ישוע מלא נוהרא ראנת הו נוהרא שרירה דמנהר לכל ברין אנהר לן בנוהרך נא׳א צמחה ראבא שמינא. *but every man was to turn himself towards the East, and worship God, and then say this prayer; Jesus full of Light, in thy Light may we see Light, for thou art the true Light which enlighteneth every man that cometh into the world. Enlighten us with the glorious Light of thy Heavenly Father.*

CHAP. XXIII.

תהום רבה *TEHOM RABBA.*

And God made the Firmament, and divided the waters which were under the Firmament from the waters which were above the Firmament, &c. Genesis 1. 17.

UPon my uttermost strife with this Place, I see not how it can be well avoided but that an Abyss of waters must be granted to be above the Supremest Orb. God, I know, hath *bound up the waters in his thick Clouds, and the Cloud was not rent under them.* And the Air it self is not so unlike to water, but that (as some undertake) it may be demonstrated to be navigable; and that a Ship may sail upon the Convexity thereof by the same reason that it is carried upon the Ocean. But to take these *waters* for the Cloudy part of Heaven, is not possible from the Text. For the רקיע *Rakia* or *Expansum* is to be meant of the whole Frame, for *He called the Firmament Heaven*, and the waters are to be above all this; for the word מעל *meal* cannot be otherwise (but violently) construed, notwithstanding what *Paræus*, *Junius* and others have informed.

Job 26. 8.

Albert. de Saxon. *lib.* 3. *Physic.* Q. 6. *art.* 62. *conclus.* 3. Mendoza *virid. lib.* 4. *problem.* 47.

And 'twas too suddenly apprehended of those who think that the *Waters above the Heavens* called upon by the Psalmist

miſt and the three Children in their Song to praiſe the Lord can be taken for the watery Region of the Air; for in the ſame Canticles, by an expreſs enumeration of all the Meteors, this Region is diſtinctly invited to the like Celebration: *O every Showr and Dew, bleſs ye the Lord*, &c. *Fire and Hail, Snow and Vapour, Stormy wind fulfilling his word*, &c.

According to the firſt Model of the Creation, the ſtories of this great Pile ſtood not as now they do. *The Earth was without Form and void*, i. e. (as ſome would have it, but I have told you the meaning of it before) unbecomed with that glorious furniture which now it hath, ſtanding all covered over with a Globe of waters vaſtly extending, which the Maker did, to ſhew that *the Earth* was his before *he gave it to the Children of Men*, Pſal. 115. 16.

Here he might have ſtaid his hand, reflecting upon himſelf this mighty Power which could ſettle ſuch a ponderous maſs, upon it ſelf. But to ſhew alſo that he *created it not in vain, but formed it to be inhabited*, Iſay 45. 18. *He divided the Waters from the Waters by a Firmament* or *Heaven*. The waters below this Firmament he commanded to gather together, which made the Seas. *And the dry land appeared*. Not now ſo preciſely globous as before, but recompenced with an extuberancy of Hills and Mountains for the Receipts into which he had ſunk the waters. In the ſpace above the Firmament, *He laid up the Depth in Store-houſes*, Pſal. 33. 7. From whence *when he uttered his voice* (as at the Floud) *there was a multitude* (or noiſe) *of Waters in the Heavens*, Jer. 10. 13.

And whoſoever ſhall look back with an unintereſted eye upon that immane and (if the Scripture had not ſaid it) all-incredible Deluge, will be far to ſeek how ſuch an impoſſible confluence of waters could otherwiſe be aſſembled together. For to lay the charge of this huge effect unto the Stars, or any Conjunction of the ſuperior Bodies, as *Abraham* and *Albumazar* did, is not to releaſe, but entangle the Wonder: For beſides that thoſe Lights above are not intruſted with ſo unlimited a power, no not in their ſtrongeſt conſpiracies of Influence; the Aſtrologers tied the Conjunction

ction to a falſe time, as the learned *Mirandula* fully enough, though himſelf not ſo truly, hath declared againſt them. A Conjunction indeed there was of ♄ and ♆ going before the Floud, but looking upon the effect at ſuch a diſtance as could be of no conſiderable avail.

And indeed for any hand the Stars could have in this matter, we are to receive it at the ſame rate as that o the *Arabian* Aſtrologers to the *Egyptian* Caliph. They anſwered that the cauſe of *Noah*'s Floud was שהיו כל השבעה כוכבים במזל דגים *that there happened at that time a Conjunction of all the Planets in* ♓ *Piſces.* And yet the ſame Aſtrologers foretold of a particular Deluge to be at ſuch a time in the Deſarts of *Arabia*, which (if the Story mock not) proved true; for the Pilgrims to *Mecca* (ſo that ſaith) were drowned upon thoſe Sands where others before time had periſhed for want of waters.

Sepher Fuchaſin, fol. 148. *b.*

And to give up that account which the common people in Philoſophy uſe to do, that theſe mighty waters could be emptied out of the *bottles of Heaven*, the Clouds, or whatſoever Condenſations of Air, runneth us a-ground upon a ridiculous courſe in Nature, or indecent in Miracle: whereas if we betake our ſelves to this other way, one only entercourſe of Omnipotency will ſerve the turn, to force down the motion of theſe waters by a high hand, which otherwiſe according to received Nature muſt have been more than 100 years in falling. What if it rained 40 Daies and 40 Nights? had it rained 40 years, what could this have done towards ſuch a heap of flouds as *prevailed above the higheſt mountains* 15 *Cubits upwards*, be their perpendicular height taken after the moſt moderate eſtimation?

So that in juſtice of reaſon we may conclude, that theſe *Decumani fluctus* could not be raiſed without a ſupply from this *great Abyſs*; and unleſs *one depth had called another.* And the Scripture it ſelf confeſſeth as much, that the *fountains of the Tehom* Rabba or *this great Deep*, or (as the Angel calleth them in *Eſdras*) *the ſprings above the Firmament, were broken up, Gen.* 7. 11. the ſame *Deep upon the Face* whereof *the Darkneſs was, Gen.* 1. 2. for *the Spirit of God moved*

ved upon the waters. And at the abatement of theſe waters, when *God remembred Noah*, the ſame *Fountains of* this *Deep* are ſaid to have *been ſtopped, Gen.* 8.2. which can admit of no other but a miraculous ſenſe; for we cannot underſtand it of any ſubterraneous Abyſs, without an open defiance to the Principles of Nature.

Therefore betwixt the Heavens and the Heaven of Heavens there muſt be a *Tehom Rabba*, or *great Deep*; and for this it is that he is ſaid to have *layed the Beams of his Chambers in the waters, Pſal.* 104. 3. His *upper Chambers* it ſhould be, (as the *Saxon* rightly) and it maketh very much for the matter; for it will follow from this that theſe Chambers were the Heaven of Heavens, where *the Lord is upon many* (or *great*) *waters*, Pſal. 29. 3. And Wiſdome ſaw him *ſet* this *compaſs upon the Face of the Depth*, Prov. 8. 27. And he is ſaid to have *watered the Hills from theſe Chambers*, Pſal. 104. 13. Not from the middle Region of the Air; for the Tops of ſome Hills (*whoſe heights are his*, Pſal. 95. 4.) are lifted up above all the Clouds. But he watered the Hills from this great Abyſs, when at the Floud thoſe Cataracts of Heaven were opened.

But let the *Hills* be taken for ſuch as *flow with milk, and drop down with new Wine*, even thus alſo it may be ſaid that he *watereth them from theſe Chambers*, that is, from above. The Reconcilers on the contrary part are forced to make uſe of more unmannerly Conſtructions. But let the *Chambers* be taken as before v. 3. by reſult at leaſt it was that *from* theſe *he watered the Hills* whatſoever, *and ſatisfied the Earth with the fruit of his works*, v. 13. Joel 3. 18.

I am almoſt perſwaded to think, that until *Noah*'s time *the Lord God had not cauſed it to rain upon the Earth, but a miſt went up and watered the whole face of the ground*, Gen. 2. 5, 6. *And a River went forth of Eden to water the Garden*, &c. v. 10. But *in the* 600. *year of Noah's life, in the ſecond month*, &c. *Gen.* 7. 11. *he cauſed it to rain upon the Earth*, &c. v. 4.

It is no ſtranger a thing than to find the whole Earth in ſuch a caſe for that time as the Land of *Ægypt* hath been

ever ſince, or thoſe *everlaſting Hills*, which (the dayes of *Noah* ſet out) were never yet *wetted with the dew of Heaven.* If it be otherwiſe, how could he then firſt ſet his Bow in the Cloud? for, as *Porphyrie* ſaid, it muſt have been there before.

I ſay then, that proportioning the perpendicular height of the Mountains to the Semidiameter of the Earth, there is nothing to hinder but that this Abundance of Waters ſupplied from the Springs above the Firmament might be ſunk into the Caverns of the Earth, from whence it hath been upon occaſion called forth by the heat and influence of the Hoſt of Heaven. And ſo ever ſince, as *Heat and Cold, Summer* and *Winter, Day and Night*, ſo the *former and latter Rain* hath *not ceaſed.*

Our Saviour may ſeem to have pointed to thoſe Springs above the Firmament, where he bringeth in Father *Abraham* ſaying to the Rich man, *And beſides all this, betwixt us and you there is a great Gulf fixed*, &c. *Luke* 16. 26.

All this is intimated in the Name of Heaven, *Shammajim*, שמים מים *from the Waters there*, as *R. Joſe* in *Chagiga*, fol. 12. a. *Talmud in Chagig. c. 2.*

If it ſound ill that any corruptible Nature ſhould be lodged above the Heavens, it will be anſwered, that the Heavens themſelves are in no better condition, whoſe Matter, howſoever touſſed by ſome ill husbands in Philoſophy to an Inamiſſible Form, yet hath been found ſubject to the like Paſſions with that here below, as the well-known *Tycho* hath demonſtrated in the caſe of the new Star.

To doubt the paſſage of the Bleſſed through this great Abyſs is an effeminacy of Belief: for not to ſay that the Children of *Iſrael* paſſed through the Red Sea *upon dry land*: theſe waters are themſelves to paſs through that *fire unto* which *the Heavens and the Earth which are now are reſerved* and *kept in ſtore*, 2 Pet. 3. 7.

The ſuſpenſion of theſe waters in a violent ſituation (if ſuch it be) I no more marvel at, than that the *thick Clouds bound up with* ſo many *Waters* ſhould hang in the Air *unrended under them*; leſs than at the *ſtretching of the North over*

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the empty place, or the *hanging of* this *Earth upon Nothing*, Job 26. 7.

In all this I muſt acknowledge that there is ſomething of the Paradox, (which yet hath been done over by others too and more elaborately) and ſo I would be taken for the preſent; but that is till I can ſee how otherwiſe the Text it ſelf can be likely to come off clear. *Vid.* Scheinert. *Roſ. Urſin.*

CHAP. XXIV.

אבן טועין *LAPIS ERRANTIUM.*

And with all loſt things which he hath loſt, and thou haſt found, ſhalt thou do likewiſe. Deut. 22. 3.

TO this purpoſe the great Stone in *Jeruſalem*, remembred of by the *Gemara* in *Baba Metzia*, אבן טועין היתה בירושלים כל מי שאבדה לו אבידה נפנה לשם וכל מי שמוצא אבידה נפנה לשם וזה עומד ומכריז וזה עומד ונותן זימנין ונוטלה, i. e. *In* Hieruſalem *there was a Stone of the Straies. He that had loſt or found any thing was to repair thither. He that had found was to ſtand there to produce it; he that had loſt, to tell the Signs and Marks.* כל מי שמצא *He that had found any thing that was loſt, was to cry it three times, and after ſeven dayes once more*, &c. *Ibid.* See alſo the *Miſne Torah*, Part. 4. Halac. גזלה ואבדה Cap. 23. §. 3. *Talmud in Bab. Metz. fol. 28. b.*

But the benefit of the proviſion reacheth not unto us, for by the Rules in *Baba Kama* (and generally by all their Canoniſts) a *Jew* is not only not bound, but forbidden too, to reſtore any thing that is loſt, to a Chriſtian. And yet by the *Jeruſalem Talmud*, he is bound to reſtore *for the ſanctifying of the Name of the Lord*, as the *Tſeror Hammor* hath obſerved.

CHAP. XXV.

SANGVIS ABEL.

And to the blood of ſprinkling, which ſpeaketh better things than that of Abel, Hebrews 12. 24.

SOme Copies (as the *Regia Biblia*) read it κρείττονα λαλοῦντε παρὰ τ' Ἄβελ, *which ſpeaketh better things than Abel.* So *Frabicius* tranſlated the *Syriack*, but unfaithfully. For there it is, as we, *better things than that of Abel.* So the *Hebrew.* The *Arabick* yet more expreſly, *ſpeaking more than*, or *above, the blood of Abel.*

Τὸ γὰρ τοῦ Ἄβελ ἐλάλησε; *But did the blood of Abel ſpeak?* ſaith *Theophylact.* Yes; it cried unto God for vengeance, as that of ſprinkling for Propitiation and Mercy. Which is *Cyril's* alſo, and the moſt received Interpretation. And yet *Theophylact* (as *Oecumenius* alſo) is more inclinable to think, that the voice of this blood is that whereby *Abel, though he be dead, yet ſpeaketh*; that is, (ſaith *Photius*) ἀεὶ μνησίς ἐστιν *in the expreſſions of memory and celebration,* in that Teſtimony given him by the God that anſwereth by fire. So *Theodotion* rendereth, Ἐπέβλεψεν ἐπὶ τὰς θυσίας Ἄβελ καὶ ἐνέπρησε, i. e. *And the Lord had reſpect unto Abel's Offerings, and ſet them on fire. By which he obtained witneſs that he was Righteous*; God himſelf thus *teſtifying of his Gifts,* Heb. 11. 4. He is therefore called the *Righteous Abel.* And this blood is called the *Righteous blood,* and reckon'd from him, *Matt.* 23. 35. *Luke* 11. 50.

And the Blood of *Abel* was ſo Holy and Reverend a thing in the ſenſe and Reputation of the old World, (they ſay ſo) that the men of that time uſed to ſwear by it. The learned Maſter *Selden* hath obſerved as much out of *Sahid Aben Batric.* That the *Sethians* took a ſolemn Oath upon the blood of *Abel,* that they would not go down from their Holy Mountain into the plain of the *Cainites.*

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The ſame Tradition is to be found in the *Arabick Catena*; where alſo I obſerve that they uſed to ſay their prayers in the name of this Blood, as in a ſhort Litany there ſaid to have been conceived by *Noah*, and daily prayed in the Ark before the Body of *Adam*.

הרא צלאה נוח אללהם בחקך עליך ולא שיא אעצם
מנך אנטר רלינא בעין אלרחמה ואלראפה ונגנא מן
הרא אלזחר ואנהצנא מן הרא אלסוטה בחסרה ארם
חליקתך אלאולה ברם האביל צפיך בחסן שית אלרי
רצאך לא תערנא מע אלרי חאלפוא וציך אלא תגפל
ענא מן רחמתך לאנך נגנא ולך אלמגר מן כל עמלה
ירך אברא ובאנוא אולארה יקולוא אמין יא רב.

Cat. Arab. c. 24.

The *Arabick* Copy which I go by is written in *Syriack* Letters, and there indeed the word is אלונר *Alzaghar*, but miſtaken, as I think, for that which I have put down.

The Prayer of Noah.

O Lord, excellent art thou in thy truth, and there is nothing great in compariſon of thee. Look upon us with the eye of Mercy and Compaſsion; deliver us from this Deluge of waters, and ſet our feet in a larger Room. By the Sorrows of Adam *thy firſt made Man, by the Bloud of* Abel *thy holy one, by the Righteouſneſs of* Seth *in whom thou art well pleaſed, number us not among thoſe who have tranſgreſſed thy Statutes, but take us into thy merciful care: for thou art our Deliverer, and thine is the praiſe from all the works of thy hands for evermore.*

And the Sons of Noah *ſaid, Amen, Lord.*

Here I ſhall need to make you a Note or two as concerning this Prayer. It may poſſibly ſeem ſtrange to you, that

that this oraiſon ſhould be ſo daily ſaid before the body of *Adam.*

To take you off from that, you muſt know that it is a moſt confeſs'd Tradition amongſt the Eaſtern men, (and Saint *Ephrem* himſelf is very principal in the Authority) that *Adam* was commanded by God (and left the ſame in charge to his poſterity) that his dead Body ſhould be kept above ground till a fulneſs of time ſhould come to commit it פי וסט אל ארצ *to the middle of the Earth*, by a Prieſt of the moſt high God. For *Adam* propheſied this reaſon for it, לאן תם יבון חאלצי יחאלצ כל אולאדי that *there ſhould be the Redeemer of him and all his Poſterity.*

Saidus *Patriarch. Alexand. Arab. M. S. in Archiv. Bibliothec. pub. Cantabrig.*

The Prieſt who was to officiate at this Funeral they ſay was *Melchiſedec*, and that he buried this body at *Salem*; which might very well be the middle of the habitable world as then, and that it was indeed ſo afterwards, it hath been told you before.

Therefore (as they ſay) this body of *Adam* was embalmed and tranſmitted from Father to Son by a Reverend and Religious way of conveyance, till at laſt it was delivered up by *Lamech* into the hands of *Noah*; who being well adviſed of that faſhion of the old world, which was, to worſhip God toward a certain place, and conſidering with himſelf that this could not be towards the right (which was the Eaſt) under the inconſtancy and inconvenience of a Ship, appointed out the middle of the Ark for the place of Prayer, and made it as Holy as he could by the Reverend preſence of *Adam's* Body.

Towards this place therefore the Prayer was ſaid, not as terminating any the leaſt moment of Divine worſhip in the body, (it were a ſtupid thing to think ſo) but (where it ought to be, and where all worſhippers do, or ſhould do ſo) in God himſelf, and only him, as the very Tradition diſtinctly cleareth the caſe. פלמא כאן יצבח אלצבאח כאן נוח יקף קראם נסר ארם יקראם אללה הו ובניה סאם וחאם ויאפת ובאן נוח יצלי ואולרה ונסאהם מן גוב אל ספינה יקולון אמין יא רב, that is, *And ſo ſoon as ever the day began to break*, Noah *ſtood up towards the Body of* Adam

Caten. Arab. c. 25. fol. 56. b.

Adam, *and before the Lord, he and his Sons*, Sem, Ham *and* Japheth, *and* Noah *prayed*,&c. *and his Sons and the Women answered from another part of the Ark*, *Amen*, *Lord*.

Where you may note too, (if the Tradition be found enough) the Antiquity of that fit cuſtom (obtaining ſtill, eſpecially in the Eaſtern parts) of the ſeparation of Sexes, or the ſitting of women apart from the men, in the Houſes of God. Which ſure was a matter of no ſlight concernment, if it could not be neglected, no not in the Ark, in ſo great a ſtreightneſs and diſtreſs of Congregation.

That this was a practis'd uſe in Primitive Chriſtianity, I think is not much doubted of.

And to this ſenſe the learned *Gothofred* (by a ſtrange reach of unuſual ſagacity) untieth, or entangleth, (for I know not which to call it yet) that intractable paſſage (as to us) of Saint *Paul* to the *Corinthians*, 1 Cor. 11. 10. *For this cauſe ought the woman to have power on her head, becauſe of the Angels*. So we tranſlate, according to the received *Greek*, which is, Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους. But *Gothofred* would have us to read it thus, Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξυβίαν (*exuvium*) ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τὰς ἀγέλας, or ἀγελαίους. And then the Engliſh muſt be, *For this cauſe ought the woman to have a veil or covering upon her head, becauſe of the young men*. Jac. Gothofred. *de Imperio maris*, cap. 3.

It is not denied at all but that a *veil* or *covering* is to be meant here, and indeed the Vulgar tranſlateth it ſo. And for Ἀγγέλους to be written inſtead of Ἀγέλας, was an eaſie and obvious eſcape. Though I dare not altogether undertake for the Reading, yet I will add this improvement to it.

In a Manuſcript *Arabick* Tranſlation in *Queen*'s Colledge Library I find indeed the place rendred thus, ולרלך אל אמראת מחקוקת אן יכון ראסהא סלטאן מן אגל אל מלאיכה, that is, *And for this cauſe it is commanded that there ſhould be a* Sultaan *or Dominion upon her head, becauſe of the Angels*. But in the printed *Arabick* Tranſlation ſet forth by *Erpenius* it is, אן יכון עלי ראסהא זראן, *Zadaan*. I am confident it ſhould be זראן, *Radaan*, ('tis miſtaken but

but by a point :) and then the Engliſh is, *For this cauſe it is commanded that there ſhould be a veil upon her head*, &c.

I would willingly have known how the *Æthiopick*, *Armenian* and *Coptick* Tranſlations deal with the place, but that could not be, for they are not here to be had, for ought I could find out at leaſt.

The other Note I ſhall need to make you will concern that paſſage in the Prayer, *By the Sorrows of Adam.*

The Eaſtern Traditioners mean by this, the continual ſadneſs and contriſtation of heart which *Adam* had and made for the loſs of Paradiſe, and his firſt Eſtate.

Jacob. Sarugenſ. *in Cat. Arab. c.* 14. It is noted of him by *James* Biſhop of *Sarug* in theſe words, וכאן ארם ינטר פרדוס אלהרני בעינה ויתחצל בקלבהי *And* Adam *turned his face toward the Garden of Eden, and from his heart lamented* (his fall.)

The ſame Traditioners give this very reaſon for *Enoch's* Tranſlation, ונקול אן אחנוך גלם תלאת מאית סנה ובכי עלי חטיה ארם פלרלך רפעהו אללה אליה, that is, *We ſay that* Enoch *ſate down for the ſpace of three hundred years bewailing the Trangreſsion of* Adam. *And for this cauſe God took him up unto him. Caten. Arab.* c. 20. fol. 47. a.

CHAP. XXVI.

΄ΑΝΑΤΟΛΗ΄ ΤΩ῍Ν ΄ΟΣΤΕ΄Ω Ν.

Your Bones ſhall flouriſh like an Herb, Iſaiah 66. 14.

OF the interruption of the Soul's Immortality betwixt the moment of Death (it muſt not now be call'd Departure) is the inſidious debate of theſe eager dayes. A fitter and more congeneal time to *bring* this Monſter *to the Birth*, (though *there is not ſtrength to bring forth*) was never yet endeavoured to be wreſted out of the hands of Providence by the greateſt deepneſs of Satan.

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The Familiar that convers'd ſo much with *Cardan*'s Father told him, that their Spirits and the Devils die too. 'Twere good to believe this alſo.

But if the Beaſts and we have all one breath, then why do not their *Spirits* too *return to God that gave them?* If *Incorruption* have *put Corruption on*, we may very well *eat and drink* as we do, *for to morrow we die* indeed.

The unlikely Heathen ploughed in more hope than ſo: In Hieroglyphical learning the *Ægyptians* ſet down the Axis of a *Pyramis* for the Soul, and therefore the Figure of their Sepulchres was Pyramidal. The myſtery is Geometrical, That as by the converſion or turning about of a Pyramid upon his Axis, the Axis remaining ſtill the ſame, there is a Mathematical creation of a new Solid or Cone; ſo by the revolution of a certain time of years about the Soul (the Soul continuing ſtill the ſame in a conſtant courſe of Immortality) a new Body ſhall ariſe and re-unite again.

Indeed he that will turn over the Books *De perenni Philoſophia*, will find that theſe Heathens did believe not only this, but the greateſt part of our Divinity, more than we our ſelves do. Auguſtin. Steuch. Eugubin.

I am induced to believe that, without any farther ſubtility or arrogancy of diſpute, there is an invincible argument for the thing ſecretly imprinted in the Inſtinct and Conſcience of the Soul it ſelf, becauſe 'tis every good man's hope that it ſhall be ſo, and every wicked man's fear that it will; and that at leaſt a parcel-judgment may preſently be pronounced upon his wandring Soul.

However, the opportunity of this part of Scripture doth not ſo directly call upon me to any ſuch kind of Controverſie. Indeed I would be taken to be ſo ſecure of the Soul's Immortality, that I am going about to leave the Body it ſelf in a very fair condition of Incorruption. And I ſee not but that it may very well ſuit with the Immoderations of the Time to advance up the Immortality of the Body, when men have ſo little to do as to raiſe ſuſpicions upon that of the Soul.

The *Jews* commonly expreſs Reſurrection by Regermi-

nation, or growing up again like a Plant. So they do in that ſtrange Tradition of theirs of the *Luz*, an immortal little Bone in the bottom of the *Spina dorſi*; which though our Anatomiſts are bound to deride as a kind of *Terra incognita* in the Leſſer world, yet theirs (who know the Bones too, but by Tradition) will tell you that there it is, and that it was created by God in an unalterable ſtate of incorruption, that it is of a ſlippery condition, and maketh the Body but believe that it groweth up with, or receiveth any nouriſhment from that. Whereas indeed the *Luz* is every wayes immortally diſpos'd, and out of whoſe ever-living Power fermented by a kind of dew from Heaven all the dry Bones ſhall be re-united and knit together, and the whole generation of mankind recruit again.

There is a better temper, and holding a more lawful correſpondency, in that Rite of theirs, which of old they obſerved, and ſtill do at their Funeral Celebrations. It is thus taken notice of by their late Rabbin *Leo Modena*, *Nel ritorno dalla foſſa, ogn' uno ſpianta dell' herba dalla terra due ò tre volte, e ſe la getta dietro, dicendo quelle parole del Salmo, Eſſuntarano dalla citta come l' herba della terra, per ſegno della reſurrectione*: that is, *As they return back from the Grave, every one of them plucketh up the Graſs from the ground twice or three times, and throweth it behind him, ſaying thoſe words of the Pſalm*, They ſhall flouriſh out of the City like the graſs of the Earth, *in token of the Reſurrection*, &c. *De gli Riti Hebraici di queſti tempi, part.* 5. *cap.* 7. *num.* 4. In ſome places they ſay theſe very words of the Prophet here, *Your Bones*, &c. The Rite is very proper, as to ſhew that the dead are not quite pluck'd up, but only cut down like a flower, which at the return of time, re-inforcing from its root and ſtock, ſpringeth up again.

But if our Bones are to flouriſh like an Herb, we have a ſurer word of experience from the Fact. If a Vegetable can be call'd up out of its aſhes, there is a ſtronger pretence to our Urns.

The Grounds of Chymical Philoſophy go thus: That Salt, Sulphur and Mercury are the Principles into which all things

things do resolve; and that the Radical and Original Moisture whereby the first Principle of Salt consisteth cannot be consumed by Calcination; but the forcible tinctures and impressions of things, as Colour, Taste, Smell, nay and the very Forms themselves, are invisibly kept in store in this firm and vital principle.

To make this good by the Experiment, they take a Rose, Gillyflower, or any kind of Plant whatsoever. They take this Simple in the Spring time, in its fullest and most vigorous consistence. They beat the whole Plant in a Mortar, Roots, Stalks, Flowers, Leaves and all, till it be reduced to a confused Mass. Then after Maceration, Fermentation, Separation, and other workings of Art, there is extracted a kind of Ashes or Salt including these Forms and Tinctures under their Power and Chaos. These Ashes are put up in Glasses, written upon with the several names of the Herbs or Plants, and sealed Hermetically, that is, the mouth of the Glass heated in the fire, and then the neck wrung about close, which they call *the Seal of Hermes* their Master. When you would see any of these Vegetables again, they apply a Candle or soft Fire to the Glass, and you shall presently perceive the Herbs or Plants by little and little to rise up again out of their Salt or Ashes in their several proper forms, springing up as at first (but in a shorter time) they did in the Field. But remove the Glass from the Fire, and immediately they return to their own Chaos again.

And though this went for a great secret in the time of *Quercetan*, yet *Gaffarel* saith, *A present ce secret nest plus si rare; car Monsieur de Claves, un des excellens Chymistes de nostre temps, le fait voir tous les jours*, &c. that now 'tis no such rare matter, for *Monsieur de Claves*, one of the most excellent Chymists of these dayes, useth to make shew of this at any time. *Curiositez inouyes, l. 5. n. 9.*

And therefore hear the word of the Lord, O you dry bones; Come from the four winds. O breath, and breathe upon these slain that they may live, Ezek. 37. *O Earth, Earth, Earth, hear the word of the Lord. Thy dead men shall live, with my dead body shall they arise. Awake and sing, ye that dwell in*

the duſt; for thy dew is as the dew of Herbs, and the Earth ſhall caſt out the dead, Eſay 26. 19.

CHAP. XXVII.

Thou fool! That which thou ſoweſt is not quickned, except it die, 1 Corinth. 15. 36.

THIS admirable inſtance of the Corn is one of thoſe things which Saint *Paul* was taught at *Gamaliel*'s feet.

In a diſcourſe concerning the Reſurrection had before *Julius Cæſar* the Emperour, and at which *Rabban Gamaliel* was preſent, שאלה קליאפטרא מלכתא את רבי מאיר אמרה ידענא רחיי שכבי דכתיב ויציצו מעיר כעשב הארץ אלא כשהן עומדין עומדין ערומים או בלבושיהן עומדין אמר לה קל וחומר מחיטה מה חיטה שנקברה ערומה יוצאה בכמה לבושין צדיקים שנקברים בלבושין על אחת כמא וכמא אמר ליה קיסר לרבן גמליאל, that is, Cleopatra *the Queen asked R.* Meir, *and ſaid, We know that they that lie down* (the dead) *ſhall live, becauſe it is written,* And they ſhall ſpring up out of the City like the herb of the ground: *but when they ſtand up,* (from the dead) *ſhall they riſe up naked, or in their clothes? He ſaid unto her,* Kal Vechomer *from the wheat. What of the wheat which is buried naked, and yet riſeth up very well clad? how much more the Juſt men who are buried in their Clothes?* Cæſar *ſaid unto Rabban* Gamaliel, &c. *Talmud in Sanhedrin,* c. 11. fol. 90. b.

Kal vechomer is as much to them as *Argumentum à minori ad majus* or the contrary is to us.

It will be worth the knowing to obſerve here a practice of the *Greek* Church not yet out of uſe, and very properly concerned in this matter of the Corn. The uſe is, ἐν τῇ ἱερᾷ τῶν κεκοιμημένων ἐν Χριστῷ τελετῇ πυρὸς ἐφθέντας ὕδατι ὑπ' ὄψιν τῶν ἱερῶν ὕμνος ᾄδόντων προτιθέναι, &c. *to ſet boiled Corn before the fingers of thoſe holy Hymns, which uſe to be ſaid at their Commemorations of the dead,* or *thoſe which are aſleep in Chriſt.* And that which the Rite would have, is to ſignifie the Reſurrection of the Body.

And

And that it is indeed a well-enough-proportion'd embleme, the Author which I quote hath endeavoured to expreſs with more elegancy than I look'd for. His Title is, Τί βάλεται ὁ ἐφθὸς σῖτος ἔν τε τοῖς μνημοσύνοις τῶν ἐν Χριστῷ κεκοιμημένων, καὶ ἐν ταῖς τῶν ἁγίων ἱεραῖς τελεταῖς; that is, *What is the meaning of the boiled Corn at the Commemoration of theſe that ſleep in Chriſt, and at the holy Myſteries of the Saints?* To which he is not content to make a man come down, and compare with all the little moments belonging to an ear of Corn; but he would have you know too, Καὶ γίνεται μίτης ζωῆς τοῖς κόκκοις ἡ νέκρωσις, καὶ θάνατος τόκος παιδὸς ἀναδείκνυται. Καινὸς ἔτος τῇ γῇ τῶν ὠδίνων ὁ νόμος· ἂν μὴ γένηται νεκρὸν, τὸ βρέφος ἐ πλάττεται· ἂν ζῇ, ἐμορφώθη. Καὶ σκόπει μοι τὸ ὠδῖνος τὸ θαῦμα· λαβοῦσα μόνον τὸν κόκκον, φθορᾷ παραδίδωσι· φθαρέντα δὲ μετὰ σχήματος ἀναδίδωσι κρεῖττον, πρὸς ποικίλα τὸν κόκκον σχηματίζουσα μέλη. ἆρ' ἂν ἐναργὴς ταῦτα εἰκὼν τῆς μυστηρίας τῶν ἡμῶν ἀναπλάσεως; That *death here is manifeſtly both the Father and the Mother of Life. The Earth labours not after the ordinary way of a woman in travel, her infant-Corn is not quickened except it die; ſhould it live ſtill, it could not be formed in the womb. And conſider with me the miracle of thoſe throes. The Earth only receiveth but the bare Corn, and reſtoreth it again by corrupting it, and delivereth it up in a much better faſhion than it took it in, habited anew as to all reſpects of appointment in the parts. And can we receive a more forcible impreſſion of argument for our own reſtauration than from this example?* The Author ſaith yet more, Πῶς οὖν ἅπασι τούτοις ἐξ ἑνὸς κόκκου φθαρέντος ἡ γένεσις; τοῦτο τῆς ἀναστάσεως παρὰ πολὺ θαυμασώτερον· τότε μὲν γὰρ ὃς ἔλαβεν ἡ κλίσις νεκροὺς ἀναδίδωσι, τοῦτο δὲ πολλοὺς ἀνθ' ἑνὸς νεκρωθέντος εἰς ἀναγέννησιν κόκκους προβάλλεται· ὦ τῆς τῶν ἀπίστων ἀνηκέστου φρενοβλαβείας! βλέπουσι τὴν γῆν γεωργῷ ἀποδιδοῦσαν ἃ μὴ παρέλαβε· τῷ κλίνῃ δὲ ταύτην ἀποδώσειν ὃς ἀυτῇ παρέθετο τὰ ἀδυνάτων εἶναι διατείνονται· *And how ſhould all theſe ſtalks grow up from one grain of Corn, and that as good as dead? The wonder of this is far above that of the Reſurrection of our bodies: for then the Earth giveth up her dead but one for one, but in the caſe of the Corn ſhe giveth up many living ones for one dead one. O the intolerable madneſs of unbe-*

Matthæus Blaſtares Hieromonachis, *Gr. MS. in Arch. Baroccian. Bib. Bod.*

unbelieving men! They ſee that the Earth giveth up to the Husbandman that which it received not; and ſhould it be accounted among the impoſſible things that the ſame Earth ſhould ſurrender up (to the Creatour too) that which ſhe hath received in pawn? Ταῦτα ἄξα, &c. as the Author goeth on.

Here (though the opportunity ſeems to be very fairly offer'd) I avoid to gain any reputation towards the Reſurrection of our Bodies from that parcel Riſing of Legs and Arms, *&c.* which uſeth to be ſeen and believed at a place in *Ægypt* not far from *Gran Cairo*, upon Good-Friday and the Eve of that. 'Tis true indeed (if the thing it ſelf be ſo) that in this caſe too our Bones do flouriſh like an Herb, for thoſe little Reſurrections are not ſeen to riſe, but riſen. And ſo like Limms of Immortality they ſpring up from the Earth, as they did from that other Deadneſs of their Mother's womb. We our ſelves grow thus up too like the Graſs of the Field; we are not ſeen, but found to do ſo. 'Tis ſo with theſe fore-running parts. If you draw near to touch a Head or a Leg, you ſhall perceive no more of this Reſurrection for that time; but if you give back, and leave the Miracle to it ſelf, you ſhall preſently find it more a Man at your return.

Becauſe I mean to make no more uſe of this wonderful Prevention of thoſe that ſleep than what I firſt pretended to, I ſhall be bound to trouble you the leſs with any much repetition of the particulars. You may find a competent ſtore of this matter in *Camerarius* his Hiſtorical Meditations, c. 73. of the firſt Century. I will add to that this only out of *Simon Goulartius*, from the Relation of one *Steven Duplais*, an eye-witneſs, and a man of very good and ſober note in his acknowledgment. *Il me diſoit d' avantage, avoir (comme auſſi firent les autres) touché divers membres de ces reſuſcitans. Et comme il vouloit ſe ſaiſir d' une teſte chevelue d' enfant, un homme du* Caire *s' eſcria tout haut, KALI, KALI, ANTE MATERASDE, c' eſt à dire. Laiſſe, Laiſſe, tu ne ſcais que ceſt de cela*; i. e. *And he told me moreover, that he had (and that others had done ſo too) touched divers of theſe riſing Members: And as he was once*

Sim. Goulart. *Hiſtoires admirabil. T* 1. *fol.* 32, *&c.*

ſo

ſo doing upon the hairy head of a Child, a Man of Cairo *cried out aloud,* KALI, KALI, ANTE MATERASDE, *that is to ſay, Hold, Hold, you know not what you do.*

That which ſeemeth to be wanting to the Authority of this ſtrange thing is, that there ſhould be no ordinary memory (none at all I can meet with yet) of the matter in any of their own Books. That in the *Greek* Liturgies out of the Leſſon for the time, I know not how to make reckoning of as enough to this purpoſe. In any other Books of theirs, and ſome likely ones too, I meet not with any notice at all. And yet as to that I can retort this anſwer upon my ſelf, That a thing of ſo cheap and common belief amongſt them could not fitly be expected to be written out as a rarity by themſelves, and ſent forth into theſe unbelieving corners of the world. Which though it may paſs for a reaſon why there ſhould not be any ſuch common report of the thing, yet leaveth me ſcope to think that there is ſome ſpecial mention of it in the *Arabick* or *Coptick* Hiſtories; which when it ſhall be met with, if it be found to refer up the Wonder to ſome excellent and important Original, it will the better defend this matter of Fact from the opinion of Impoſture.

Indeed the riſing of theſe Arms and Legs otherwiſe is but an ill argument to be uſed for the Reſurrection of our Bodies, for 'tis eaſier to believe this than that.

The *Arabick Nubian* Geographer telleth of a place in *Ægypt* called *Ramal Altſinem*, or *the Sands of Tſinem*, ובהא אות מן איאת אללה סבחאנה ורלך אנה יוחר אל עשם פירפן פי הרה רמאל סבעת איאם פיעור חגרא צלבא בארן אללה, that is, *Where there is a great miracle of the moſt Glorious God. And it is, that if you take a bone and bury it in theſe Sands for the ſpace of ſeven dayes, by God's permiſſion it ſhall turn into a very hard ſtone*, &c. *Clim.* 3. *part.* 3. And what if all our Bones were buried in theſe Sands? As if *God* were not *able even out of thoſe Stones to raiſe up Children unto Abraham.*

If the Phœnix of *Arabia* ſhould prove to be an *Utopian* Bird, (as I will not now ſuſpect after ſuch a ſize of Apoſto-

lical

lical Authority, and ſo ſufficient a countenance given to that) it will be enough for us that the Swallows *know their time* too (as well as the *Stork*,) and after ſuch a manner as if they knew (or at leaſt would have us to know it) ours too. Theſe at the beginnings of Winter uſe to fall down in heaps together into the duſt or water, and there ſleep in their Chaos, till hearing the voice of returning Nature at the Spring, they awake out of this dead ſleep, and quicken up to their own life again.

Georgius Major. A Commentatour upon the *Corinthians* to this fifteenth Chapter affirmeth that he himſelf found a company of Swallows lying dead under an old Table in a Church at *Wittenberg* which for want of the natural time of the year were by an artificial heat recovered unto life again.

CHAP. XXVIII.

And the ſame John had his Raiment of Camel's hair, and a Leathern Girdle about his Loins, and his Meat was Locuſts and wild Honey, S. Matthew 3. 4.

THE reſt is plain enough, but for the *Locuſts* there hath been a great deal of unneceſſary Criticiſm deviſed, and, as it falls out, to make the word in a worſe caſe than it was before. Ἀκρίδες is the word, and it can ſignifie nothing here but *Locuſts*; and the queſtion needs not to be whether theſe be mans meat or no, it is certain that the *Jews* might eat them by the Law of *Moſes*, *Levit.* 11. 22. And *Mathiolus* upon *Dioſcorides* ſaith, that this was the reaſon why *John Baptiſt* made uſe of them, as a ſtrict obſerver of the Law. But that they are eaten in the Eaſt and elſewhere, you may ſee *Kerſtenius* his Note upon an *Arabick* Tranſlation of Saint *Matthew*'s Goſpel, and *John Leo* in his Deſcription of *Africa*. But that which is here to the purpoſe is the Note of *Agatharchides* in his Tract upon the Red Sea, where he ſpeaks

In Dioſcorid. *lib.* 2. *c.* 46.

of

of the *Acridophagi*, or *eaters of Locusts*. He saith, ξηρότεροι τῶν λοιπῶν, ἰσχνοὶ δὲ τοῖς εἴδεσι, μέλανες δὲ ἐξαισίως, that their *habit of body is thin and meagre*, &c.

So *Clenard's* Note of the Country-people of *Fez* in *Africa* will be fit to the matter. It is in his last Epistle to his Tutor *Latomus*, towards the latter end. *Nova de Bellis, nihil ad Brabantinos: neque enim strepitum armorum audietis, alius est Exercitus quem Deus his Regionibus immisit. Paucis antè diebus* Fesæ *vidisses Cœlum obductum Locustarum agminibus, quæ hîc non solùm saltant, sed avium ritu volitant. Jam coràm videbis minas priorum Prophetarum; multis in locis Nocte unâ sata perdunt universa. Bellum strenuè cum iis gerunt Rustici: nam plaustra plena Locustis advehunt* Fesam, *nam hos hostes vulgò hîc comedunt. Ego tamen sum tam delicatus, ut malim Perdicem unam quàm Locustas viginti quòd totam hanc Regionem genus Locustica devoravit.* i. e. *I can tell you news of warrs, but not like yours in* Brabant. *No noise of weapons here, 'tis another kind of Army which God hath sent into these Coasts. Within these few dayes you might have seen the whole Heaven clouded over with troops of Locusts, such as do not hop about like your Grashopppers, they fly here like Birds. Methought I saw here fulfilled in mine eyes that of the old Prophets. In many places they will destroy you all the Corn in one night. The Country-people fight very stoutly with these Locusts, they bring them home by whole Cartloads to* Fez, *and then eat these enemies when they have done. But for my own part I am so tender-palated that I had rather have one Partridge than twenty Locusts, for that these Locusts have devoured this whole Country.* Vid. Eustath. in Hexaemer.

And this indeed was the thing to be spoken to: for as the courseness of the Rayment, so the slenderness of the Diet is equally to pretend towards a rigid and austere condition of life. And as to this sense I shall make you this new Note out of an *Arabick* Commentary upon the *Alcoran*. The Tradition is, אנה מר והו טפל בצביאן פרעוה אלי אללעב כתאב פקאל מא ללעב חלקתי אלבשאף, That John *the Baptist, when he was yet a Child, being in company with some of his fellows, they ask'd him to play with them: but he said unto them, I was not created for sport.* Com. Arab. MS. in Alcoran. à Wernero citatus.

CHAP. XXIX.

And the wild Beasts of the Islands shall cry in their desolate houses, and Dragons in their pleasant Palaces, &c. Isaiah 13. 22.

'TWas spoken of *Babylon*, and the Prophecy is fulfilled. *A Dayes journey from hence* (saith *Benjamin Bar Jona* in his Itinerary) is *Babel*, הוא בבל הקדמונה החרבה והי מהלך שלשים מילין ברחובותיה ועירן ארמון נבוכרנצר שם חרב ויראים בני אדם ליכנס בו מפני הנחשים ועקרבים שיש בתוכו, i. e. *This is that* Babel *which was of old, a City of thirty miles in breadth. 'Tis now laid waste. There are yet to be seen the Ruines of a Palace of* Nebuchadnezar, *but the Sons of men dare not enter in for fear of Serpents and Scorpions which possess the place.*

Now you may read the rest of the Prophecy.

V. 19. *And* Babylon *the Glory of Kingdoms, the Beauty of the* Chaldees *Excellency, shall be as when God overthrew* Sodom *and* Gomorrah. V. 20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the* Arabian *pitch his Tent there, neither shall the Shepherds make their fold there.* Ver. 21. *But wild Beasts of the Desart shall lie there, and their houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there.*

CHAP. XXX.

Likewise I say unto you, there is joy in the presence of the Angels of God over one Sinner that repenteth, S. Luke 15. 10.

THese words of our Saviour will sound the less strange to you, if I help you to a counterchange of Eastern Expression.

Would

Would you think that in Heaven it ſelf, whither when we come *all tears ſhall be wiped from our eyes*, there ſhould now be *weeping and mourning for the dead in ſin, becauſe they are not?* 'Tis a Tradition firmly received by the *Jews*, and from them derived to the *Mahumetans*. In an *Arabick* Manuſcript of theirs this anſwer of God to *Moſes* is found, יא מוסי *O Moſes*, &c. *Even about this throne of mine there ſtand thoſe, and they are many too,* יבכין עלי אלמרנבין מן דריה ארם *that ſhed tears for the Sins of men.* *Lib. quaſt. Arab. MS. à* Gaul. *citat.*

If there be Tears and ſorrow in Heaven for one that is gone aſtray, how much more ought there to be *Joy over a ſinner that repenteth?*

And our Saviour was not the firſt that ſaid it. The words have a reflex upon that old poſition in the *Hebrew* Divinity, נרולים בעלי בעלי תשובה מצריקים נמורים, i. e. that *A Repenting man is of greater eſteem in the ſight of God than one that never fell away.* This is the meaning of that expreſſion, *more than ninety and nine juſt perſons that need no repentance.* *R.* Chimchi *in Iſai.* 57. 19.

Their Elders talk higher yet of this excellent vertue. Saint *Auſtin* might have return'd another anſwer to him that ask'd him what God imploy'd himſelf about before the world was made. He was making Hell? No ſuch matter. The Doctors in the *Talmud* ſay, *He was creating Repentance, or contriving all the wayes how he might be merciful enough to the Man he is ſo mindful of, and to the ſon of Man ſo much regarded by him.* They ſay more, that *One day ſpent here in true Repentance is more worth than Eternity it ſelf, or all the dayes of Heaven in the other world.* *Talmud in Joma, fol.* 86.

CHAP. XXXI.

For thus ſaith the High and lofty One that inhabiteth Eternity, whoſe Name is Holy, I dwell in the High and Holy Place; with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones, Iſaiah 57. 15.

1 Kings 8. *BUT will God dwell upon the Earth? The Heaven of Heavens cannot contain him, how much leſs this Houſe which we have built?*

All things are full of God. He is therefore called in the Holy Tongue, המקום *Hammakom, the Place*, or that Fulneſs which filleth All in all. *God* (as the great *Hermes*) *is a Circle, the Centre whereof is every-where, and the Circumference no-where. If I climb up into Heaven, thou art there; if I go down to Hell, thou art there alſo.* Nor is he preſent only to theſe real Capacities of Earth and Heaven, but even alſo to thoſe imaginary ſpaces of incomprehenſible receipt and infinitely extending. He is there where nothing elſe is, and nothing elſe is there where he is not.

But then are we to think that we men have his Company but as the Devils have, to *tremble* at? No: the Cry there is, *What have we to do with thee, thou Son of the moſt High?* Not ſo here, but, *Why art thou ſo far from me, O my God?* Pſal. 10. 1. *The Finger of God* is there, as in the Plagues of *Ægypt*, Exod. 8. 19. but *his right Hand* is here, *Pſal.* 20. 6. They have God *Almighty*, we *All-ſufficient*. There *He is a conſuming Fire*, Heb. 12. 29. here *Immanuel, God*, not againſt, but *with us*. Therefore it is that though he were here before, yet upon our occaſion he is ſaid to *bow the Heavens and come down*.

He was ſeen at *Moria*; at *Peniel face to face*, Gen. 32. 30. The Patriarch *Abraham* invited him to Dinner; and he lay at *Lot*'s Houſe all night. *Jacob* wraſtled with him at *Maha-*

Mahanaim, and got the better, and would not let him depart except he bleſs'd him. He paſt once by *Moſes* in the Clift of the Rock. He met him often at the door of the Tabernacle. He wandred with his People in the Wilderneſs: When the Ark ſtood ſtill, ſo did he; when the Ark ſet forward, he alſo was ſpoken to ariſe; *Riſe up, Lord,* (the Leader ſaid) *and let thine Enemies be ſcattered*, Numb. 10. 35.

To allow for all this, we are to take knowledge of ſome conſiderations, according to which it may ſtand with the Divine Immenſity to be as differently preſent in ſome places as alike in all.

We can do no better than reſt our ſelves upon that ancient and well-advis'd-of Diſtinction delivered in the School. *God* (ſaith the Maſter) *by his Preſence, Power and Eſſence immutably exiſteth in every Nature and Being, indetermin'd by Circumſcription or Definition: He is otherwiſe and more excellently preſent with Saints and Holy men, by his Grace and Holy Spirit: But moſt of all and moſt excellently preſent by Union Hypoſtatical in the ſecond Perſon*, in whom the Fulneſs of the Godhead dwelleth bodily, &c. 1. *Diſt.* 37.

To theſe three *Molina* ſuperaddeth the fourth and fifth difference; the one *per peculiaria ſigna*, giving inſtance in *Jacob*'s Ladder; the other whereby God is preſent *cum Conciliis & ſummis Pontificibus.* But theſe differences are written upon as ſupernumerary by *Nazarius, Gonzales*, &c. The two being indeed but one, and that no other than the ſecond of the three, whereby God is preſent by his Grace and Holy Spirit.

By Preſence, Power and Eſſence, the Doctors generally mean, by the firſt, an Appropinquity of Viſion, that all things are open and naked unto his ſight; by the ſecond, an Approximation of Power, that he worketh in and ruleth over all; by the third, an Indiſtance of his Being to all things whatſoever, of actual or poſſible exiſtence. Thus God is intimately and indiviſibly preſent with all and with every thing. Nay thus he is alſo preſent with Nothing, (if ſo we are to call that vaſt Receipt without the Univerſe comprehending infinitely this created Nature of Things) which

needing not to be argued from any actual operation or conſerving cauſality, ſufficiently followeth the nature of Immenſity. 'Twould imply a Contradiction to ſay he could be actually preſent with that which is not, or with that which ſhall be, before it is; yet not to ſay that he is there where nothing elſe is or ſhall be but himſelf, is to ſay he is not Infinite. Nor is it otherwiſe anſwered by thoſe Doctours which pretend to the contrary ſentence: for though they cannot be gotten to ſay that God is preſent without, yet they confeſs he cannot be comprehended within the Univerſe, making all up with a Negative *Extra*, and Potential Exiſtence, as to no purpoſe they may be ſeen in 1. *Thom. q.* 8. & 1. *Sent. diſt.* 37.

Gonzales *diſp.* 17. *nu. eod.* Bonavent. *in* 1 *Th. q.* 8. *a.* 2. Alex. Hal. 1. *p. q.* 9. *memb.* 5. Capreol. *n.* 1. *diſt.* 37.

Relating to this firſt Reſpect of *Preſence*, *Power* and *Eſſence*, we ſay that God equally diſpoſeth of himſelf to all things and men, and that he cannot thus be more in one place than another. But the Reſpect of *Grace* and Spirit ſuperinduceth a ſpecial Influence and Immediation of Bleſſings, and imprinting the Nature or Being whatſoever with a much more intimate and more excellent Relation. Thus God is ſaid to be nearer to this man than to that, more in one place than in another. Thus he is ſaid to depart from ſome and come to others, to leave this place and to abide in that; not by Eſſential application of himſelf, (much leſs by local motion) but by impreſſion of Effect. It may be ſaid of all places, *Deus hîc eſt*, *God is here:* but of ſome, as *Jacob* of his *Bethel*, *Verè Deus hîc eſt*, *Truly God is in this place*, *Verè*, that is, ſaith Saint *Bernard*, *certiùs & evidentiùs*, by a more evident and more effectual Preſence. With Juſt men, ſaith he, God is preſent *in veritate*, *in deed*; but with the wicked, *diſſemblingly*, ('tis the Father's expreſſion) *in diſſimulatione*. As he is to all and in all places, he is called in the Holy Tongue *Jehovah*, *He that is*, or *Eſſence*; but as he uſeth to be in Holy places he is called *Shecinah*, that is, *He that dwelleth* or *Preſence*.

And this *Shecinah* is taken by ſome of them (as R. *Menahem*) for the preſence of the *Meſſiah*, by others for the *Ruach hakkados*, or preſence of the *Holy Spirit*, as the *Chaldee*

dee Paraphraſt upon *Gen.* 45. 27. And ſo the *Hebrew* ſchool maketh even with ours: for *Jehovah* ſignifieth the firſt member of the diſtinction, for Preſence, Power and Eſſence; *Meſſiah* for the laſt, or Hypoſtatical Union; and the *Holy Spirit* for the ſecond. Indeed the moſt general and conſtant ſenſe of this word *Shecinah* to the *Jews*, meaneth ſtill a more intimate application of the Preſence of God to ſuch a Perſon or Place than that of his common and equal Abode. *He is ſaid to dwell there* (ſaith *Maimon*) *where he putteth the marks or evidences of his Majeſty and Preſence.* And he doth this by his Grace and Holy Spirit. Therefore Churches are ſaid to be *the Houſes of God*, and good men *the Temples of the Holy Ghoſt.* More part. 1. c. 25.

This is the Reaſon why *Michael* the Archangel is called, שר השניה *Princeps facierum*, or *the Prince of the preſence* in the Book of *Zorobabel*: for in their account he is ſo near to the King of Heaven, as to be admitted to ſit down by him, and regiſter the good Acts of the *Iſraelites*. 'Tis in his power alſo to blot them out again, as occaſion ſhall be given him, *Talmud* in *Chagigah*, fol. 15. a.

As to the reſpect of God's applying himſelf to a Perſon, they have an old ſaying, השכינה שורה עם הענוים והשפלים ובורחת מגאים ומכעסנים, That *the Shecinah will dwell with the meek and humble men, but flieth away from the proud and angry.* Which ſeemeth to me to caſt a light upon thoſe words of Saint *James* chap. 4. 6. *God reſiſteth the proud, but giveth grace unto the humble.* The *Greek* is, ἀντιτάσσεται, *God ſets himſelf in array againſt the proud.* The words are quoted out of *Prov.* 3. 34. the *Syriack* Tranſlation whereof is, *deturbabit*, *He will caſt down*; but the *Chaldee* is, *illuſores propellet*, that is, *He will caſt the proud* or *ſcornful men far away out of his ſight, but giveth grace to the humble*, that is, draweth near unto them and dwelleth there by his Grace and Holy Spirit. And thus alſo you may the better underſtand the word κατῴκησε in the verſe before-going, where *the ſpirit that dwelleth in us* is ſaid to *luſt to envy*. S. Jam. 4. 5.

One of the wiſe ſayings of *Ben Syra* is, זרוק לחמך, &c. *Mitte panem tuum ſuper faciem aquarum, & ſuper aridam,*

&

& invenies eum in fine dierum, i. e. *Caſt thy Bread upon the face of the Waters, and upon the dry Land, and thou ſhalt find it in the end of dayes.* To this the *Peruſh* or Expoſition ſaith, לעולם, &c. *Let thy Table alwayes be prepared for whoſoever comes, that thou mayeſt be accounted worthy to have the Shecinah reſt upon thee.* So that they account God will dwell with ſuch a man as keepeth good hoſpitality. They ſay alſo that the *Shecinah* will not reſt upon a ſad or ſorrowful man, but upon a wiſe, a valiant or a rich man it will. And many like receſſes they have to this purpoſe, capable enough of a good conſtruction.

Pirke Avoth, c. 3. As to the other reſpect of God's application of himſelf to a Place, the Son of *Halaptha* ſaid, *Whereſoever two or three are ſitting together and conferring together about the Law, there the Shecinah will be with them.* 'Tis the meaning of our Saviour, where he promiſeth, *Whereſoever two or three are gathered together, there am I in the midſt of them:* As if he had ſaid, the *Shecinah* ſhall be there, or there I will be by my dwelling Preſence, or ſpecial exhibition of my ſelf by ſigns of Bleſſing and Grace.

In other places he is only ſaid *to be*, but in Holy places to *be wonderful*, Pſal. 68. 35. The face of God is every where alike. *Quò fugerem à facie tua*, ſaid the Pſalmiſt? *Whither can I fly from thy face?* He ſaid not, *Quò fugerem*, &c. *Whither ſhall I fly from thy* Back parts, for theſe are more viſible in one place than another. 'Tis there, as every where, *The Lord:* but here, *The Lord merciful and gracious, ſlow to anger and abundant in goodneſs and truth.* Therefore even *the moſt High* thus *dwelleth in Temples made with hands*, and though *Heaven be his Throne*, and *Earth his Footſtool*, yet we men can build him a Houſe; *A Houſe of Prayer* (as it is called) *unto all Nations.* And this is the *place where his Honour dwells.* We ſay it again, not more eſſentially here, but more graciouſly, *S.* Maximus *Myſtagog. cap. 24.* διὰ χάριν τῦ ἁγίυ ΠνεύμαΘ, &c. as the bleſſed *Maximus*, *by the Grace of his Holy Spirit*, Ἐν τῇ ἁγίᾳ τῦ Θεῦ Ἐκκλησίᾳ ἀοράτως ἀεὶ παρῦσαν, *which, though not ſeen by us, is yet alwayes reſident in the Holy Church.* So the Apoſtolical form of Conſecration (as we receive it of the *Metaphraſt*)

phraſt) *May it pleaſe thee, merciful God, that thy moſt holy Spirit may inhabit in this Houſe which we have built in thy Name*, &c.

The Preſence of this Holy Spirit applying to the Place conſecrate by a ſecret and inviſible kind of incubation, diſchargeth it of all thoſe black incumbrances which the *Prince of the Air* might intrude upon it, and bringing it under the ſhadow of the Almighty, exalteth it to a Reverential ſtate of Holineſs and Divinity, which intermixing with that Space and Site of ground, not by groſs Adherence, but by energetical Communion, induceth a nature and condition apt to quicken and aſſure Devotion, and diſpoſeth the Acts there done to more illuſtrious and infallible effects of bleſſing and ſucceſs.

In regard unto this great and glorious Preſence, I am moved to reflect upon two principal Inconſiderations, the Singularity of ſome, and the Irreverence of almoſt all. The firſt is theirs who prefer the Barn before the Church, as if God would be more at home in their Out-houſes than in his own dwelling Manſion. He heareth indeed whatſoever Prayers whereſoever made, but *his ears* are ſaid to *be arrect* and *intent* only to thoſe that are made in this Place. I know that *our Father* is to be *prayed to in ſecret*; but that is, that he is not to be prayed to in the *corners of the ſtreets*, that is thoſe ends and corners of the ſtreets where the Gates are, as the *Æthiopick* very well rendreth. For the Eaſtern faſhion is to have a Gate almoſt to every ſtreet, ſo that theſe corners of the ſtreets were eminently open, and the fitteſt places that could be choſen for one to pray in that did it therefore *that he might be ſeen of men*. The King *Hezekiah* was heard upon his bed, but his prayer what was it but that he might go once more to Church? 2 *Kings* 20. 5. And even then, though in that extremity he could not go up into the houſe of the Lord; yet at leaſt he turned himſelf in his chamber that way, ſupplying what he could not do by bodily remotion with holy Ecſtaſie and tranſportation of mind.

But the greateſt fault is committed by thoſe that come; for, as we demean our ſelves, 'twere much better for us not

to be there, or if we be, that God himſelf were away. How unreverently we enter and depart! and yet *how fearful is this place*! But in the buſineſs it ſelf, how moſt unſeaſonable we are and ſtrangely impertinent! By the Conſtitutions called Apoſtolical the Deacons charge was to overlook the people, ὅπως μήτις ψιθυρίσῃ ἢ νυσάξῃ ἢ γελάσῃ ἢ νεύσῃ, *that no man whiſpered, that no man laughed, nay that no man ſo much as nodded his head, or twinkled his eye. Tu verò* (ſaith Saint *Ambroſe* to his Virgin) *in miniſterio Dei tuſſes, exſcreatus abſtine*; he would not ſuffer her in time of *Divine ſervice* no not *to cough*, or *to ſpit aloud*. Inſtead of any ſuch ſevere appointment, we ſit like thoſe in *Chryſoſtome*, κνώμενοι, χασμώμενοι, πτύοντες, *ſhrugging, yawning*, and *benumm'd with dulneſs*. And would it were no worſe than ſo. Our whole deportment there is ſo intolerably notorious and deſperately prophane, that if Saint *Paul's Infidel* ſhould come in, he would be ſo far from *falling down* and *worſhipping*, that he would preſently be bound to *report*, *God is not in you of a truth*, 1 *Cor.* 14. 25. Some Chriſtians do more Reverence to the out-ſide of a Church than we to the Preſence of God within it. Thoſe of *Habaſſia*, if in a journey (though upon the ſpeed) they are to paſs by a Church, no man is ſo unreverent as to ſit ſtill upon his Horſe; *ma diſmonta fin che paſſe a piede la chieſa & el cimiterio per un grand pezzo, but diſmounting himſelf* (ſaith *Alvarez*) *he walketh on foot till he hath left not the Church only, but the Church-yard alſo, very far behind him.*

Viaggio fatto nell Ethiop. c. 26.

Will you take an example from the *Turks*, *while it is called to day*, and ere yet *they riſe up in judgment againſt us*? Their Church-behaviour is after this [another] manner. Called to prayers by the *Illah Illahi*, or the voice of him that crieth, (for they have no Bells) they firſt waſh themſelves, then, putting off their ſhoes at the threſhold of the Moſque door, *ſummo cum ſilentio diſcalceati ad inſtratum pavimentum accedunt. Emamus ſive Anteſignanus Orationem incipit, omnes ſequuntur, & dum flectit genua alii idem præſtant, & illo erecto cæteri ſe erigunt, & ipſum vocem attollentem vel deprimentem adſtantes imitantur; ubi neminem tuſſientem, oſcitan-*

Maronitæ *de moribus Oriental. c.* 10.

ſcitantem, deambulantem aut confabulantem invenias, ſed ſummo ſilentio oratione peractâ reſumptiſque calceis diſcedunt. i. e. *They draw near with great reverence to the Pavement of the Moſque covered over with Carpets or Mats, as it may, Then the* Emam *or High Prieſt beginneth prayers, and all the Company follow him, and when he kneeleth down, they do the like, and when he ſtandeth up, they do ſo too, imitating his voice throughout, either in elevation or depreſſion of the Tone. And here you muſt not think to find any one coughing, yawning, walking, or talking, but having performed the ſervice with all poſſible ſilence they put on their ſhoes and depart.* Nay a *Turk*, (a (*a*) *Turk* I tell you) ſhould he but ſcratch his head in time of Divine Service, would be verily perſwaded that he ſhould loſe the benefit of coming to Church for that time.

(a) *Sic verò ſtabant in meſquidis ſuis immobiles, ut in illo ſolo defixi, aut ibidem ſuccreviſſe videntur; nullâ tuſſis, nullus ſcreatus, nulla vox, nullus circumactî corporis aut reſpicientis motus, &c. Imò ſi vel digito ſcalpant caput, perîſſe ſibi precationis fructum arbitrabantur.* Busbeq. *Epiſt.* 3. Joan. Cottovic. *Itiner. c.* 4.

But the very Heathens themſelves will *go before us into the Kingdom of Heaven.* (*b*) *Saxo Grammaticus* telleth us of the Prieſt of *Arcon*, that he had the houſe of his Idol God in ſo much Reverence, that he held it not lawful for him ſo much as to fetch breath in that place, *quo quoties capeſſendo vel emittendo opus habebat, toties ad Januam procurrebat, ne videlicet Dei præſentiam mortalis halitus contagio polluëret*; and therefore *as oft as he had occaſion ſo to do, he was to go to the Church door and do it there, leſt haply the preſence of God might receive ſome pollution from the breath of a man.*

(b) Saxo Grammat. *Hiſt. Dan. lib.* 14. *fol.* 158. *edit. Baſil.* 1534.

When I think of theſe things, I cannot but remember myſelf of thoſe words of our Saviour quoted out of the Moralities of theſe loſt men, (as we reckon the matter) *Whatſoever you would that men ſhould do unto you, do you the ſame unto them.* But that this ſhould be *The Law and the Prophets* — his other words elſewhere, *It ſhall be more tolerable for Sodom and Gomorrah at the day of Judgment*; &c. put me to as great a ſtand. What do you tell me of Chriſtians? Get to be Heathens firſt. I'le tell you what an *Arabick* Commentatour (*c*) upon the *Turkiſh Alcoran* hath ſaid, מן אחב אן יזחזח ען אלנאר וידחל אלגנת והו יומן באללה ואליום אלאחר ויאתי אלי אלנאס מא יחב אן יותי אליה i. e. *He that deſireth to eſcape* (*Hell*) *fire, and go into Paradiſe,*

(c) *Commentar. Arab. MS. in Alcoran.* à Wernero citat.

aye, let him believe in God, and the day of Judgment, and do to every man as he would be done by.

And what would you have these Heathens to be? Some of their own Prophets have said, that *God is the Centre of all things, especially of all men.* And as the respect is from the universal merit of Christ, I am sure the lines are all drawn equal; the difference will be only in the application and tendency to this point. The Christian accounts (and justly too) that he moves thither by a stronger and more proper inclination; and yet some have entertained so good an opinion of the Heathens morality and good course of life, that they think their case to be not much unlike that Experiment in the Staticks, of two bodies moving downwards, which how unequal soever in size and gravity, yet if they be of the same figure and matter, the heavier will not prevent the lighter in the falling and concurrence, but they will both meet together in the Centre at one and the same time.

But *what have I to do with another mans servant?* The worst you can say by these men is, that they have not the knowledge of Christ; but we say we know him, and contradict our selves again, by *doing the works of our father the Devil.* They are blind indeed, but our case is worse, for *we say we see.* And which do you think is better, not to know Christ, than to have no Cloak for denying him?

You know who said it, that the Christian Religion had been the cause of all the distractions in these parts of the World: I am sure it hath been the pretence, and how controlled by private interest, and crooked to ingagements of every ones particular, we may find in all other States as we now feel in our own. As we make it, Religion is indeed but a politick Engine of State, as useful for the battery as defence, and as equally tractable to the Ruine as to the Conservation of a Commonwealth, necessary to the turning of affairs here below, but of no concernment to the other world. If it be any thing else, why doth every man profess it to a scope and end of his own, and never brings in God but by the bye? Why do we give the Enemies of God every day new occasion to blaspheme? Why do we come hither to

see

ſee our Faces in this *mirrour* of the Word, *and ſtraightway forget what manner of men we were?* Briefly, why do we live without fear, and die without wiſdom?

There be many other, and thoſe horrible, accidents of life too that may convince us to our heads that we are indeed the ἄθεοι ἐν τῷ κόσμῳ the only men almoſt that are *without God in the world:* but ſo foul a Failing in that only thing too which can pretend us to be good, even in our own opinions, and in which the *dogs* which *are* to be *without* (as we think) ever did and ſtill do outgo us, cannot but expoſe us to the ſcorn and deriſion of him that dwelleth in Heaven.

Our Saviour himſelf, when he went up to *Hieruſalem*, τὸ πρόσωπον αὐτοῦ ἐστήριξε, i. e. as one makes bold to conſtrue it, *put on a new Face*, as to go into the Temple. You may think what you will of that Temple, but however you are to know that *there is a greater than Solomon here.* Luke 9. 51.

How we can lay the ground better for the Heathen, or worſe for our ſelves, than by neglecting this great point of Devotion as confidently as we therefore receive the Sacrament it ſelf unworthily, I will not ſay I cannot, let every man tell himſelf. That we dare to do thus *before the Angel*, *Eccleſ.* 5. 'tis not poſſible but ſuch *prayers ſhould be turned into ſin.* Thus, *'Tis iniquity, even the ſolemn meeting.* But take we heed leſt we come to know that God was here by his departure from hence, and that voice be uttered out of our Temples which was once heard out of that of the *Jews*, Μεταβαίνωμεν ἐντεῦθεν, *Migremus hinc.*

CHAP.

CHAP. XXXII.

But by my Name JEHOVAH *was I not known unto them*, Exodus 6. 3.

CONcerning the pronunciation of the *TETRAGRAMMATON* under its proper conſonancy of Letters, when, by whom, and in what caſes the word JEHOVAH may be uttered, a very ſufficient account hath been already given by the learned *Buxtorf*, *Druſius*, and others.

It may be added, that this thing was not unknown to the very Heathen themſelves, as a Chronographer of *Antioch* quoteth it out of one of their Ancient Divines. Οὗ ὄνομα αὐτὸς ὁ Ὀρφεὺς ἀκέσας ἐκ τ μαντείας, ἐξεῖπε, μή τινα φᾶναι τὰ Ἑρικέπεω, ὅπερ ἑρμηνεύεται τῇ κοινῇ γλώσσῃ, Βυλὴ, Φῶς, Ζωοδότηρ. He quoteth *Orpheus* to ſay that *he heard from the Oracle the Ineffable Name of God*, Hericepeo: and that the *interpretation thereof in common ſpeech is*, Counſel, Light, *the* Giver of Life, &c. *Joannes Antiochenus Melala* τ χρονογραφίας λόγῳ γ'. *libro* 3. *Chron.*

To think this word to be *Greek*, beſides the Interpretation here given, the very ſound of it is plainly averſe. It betrayeth it ſelf enough to be of the Eaſtern Notation, and of the *Hebrew* to chuſe; and yet to bring it home to any one or more words in that Language like it ſelf, or eſpecially meeting with the interpretation made, I could find no way.

It was obvious to doubt after this rate at the firſt, but the laſt reſolution that could be made with any likelihood neceſſarily determined in ſome receſs of the Cabaliſts. Amongſt their Arithmetical Traditions they have this Number of the Name JEHOVAH, קפו *Kepo* or *Kepeo*, which they deduce after this manner.

יהוה

, פעמים י ק. ה פעמים ה כה. הרי קכה. ו פעמים ו לו. הרי קסא. ה פעמים ה כה. הרי קפו, that is, *Ten times* 10 *is* 100, *five times* 5 *is* 25; *behold* 125: *ſix times* 6 *is*

is 36; *loe* 161: *five times* 5 *is* 25; *Hare or Heri behold Kepeo* or 186. which is a numeral *Hamphoraſh* or expreſſion of the Name of God, and the Oracles meaning of τὰ Ἐξικέπεω.

CHAP. XXXIII.

Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, &c. *And they* (the Phariſees) *ſent unto him their Diſciples, with the Herodians*, &c. S. Matthew 22. 16.

SErarius in his *Herod* reckoneth up (if he ſufficiently diſtinguiſh) ten ſeveral opinions of theſe *Herodians*, and laſtly confeſſeth that he knows not which to faſte upon.

It ſeemed to *Druſius* that they were certain *Grecians* brought up by *Herod* out of the Deſart into the habitable Land, and there by him inſtituted a Sect, therefore called *Herodians* from their Author's name; and from the place from which they were brought, *Dorſians*. For ſo he rendreth the *Baal Aruch* in יון, *Herodes Rex adduxit ſecum Græcos ex deſerto, & educavit eos in terra habitata, & fecerunt Sectam, vocatique ſunt de nomine ejus Herodiani, & Dorſiani à loco unde abducti fuerunt.* The learned *Caſaubon*, *Beza* and others received it upon this truſt. But (as the * Maſter in theſe things hath noted already) the *Aruch* there citeth the Tradition of the Elders in *Cholin*, cap. *Siluach hakken*, ſive *Demiſſio Nidi*, for it treateth of that Moſaical precept, *Deut.* 22. 6. *Thou ſhalt not take the Dam with the Young.* Concerning which the *Miſhna* there ſaith, אינו נוהג, &c. *that the Extent of the Law reacheth only to Birds, and to thoſe only* שאינו מזומין *which are not prepared,* כגון אווזין ותרנגולין שקננו בפרס אבל אם קננו בבית ובן יוני הדרסיות פטר משילוח, *as Geeſe and Hens which neſtle in the Garden; but if they neſtle in the Houſe, as the Herodian Doves, a man is not bound to let go the Dam.* The

Præteriter. ad Matt. 22. 16.

Comment. ad voc. N. Teſt. poſter. c. 23.

* Buxtorf. *in Lex. Talmud. Cholin, fol.* 138. *b.*

Aruch's

Aruch's Perush or Expoſition of the *Herodian* Doves is המלך הורודוס הביא יונים מן המדבר וגדל אותם בישב ונעשו תרבות ונקראו על שמו הורדוסיות ומאן דאמר רתני רורסיות על שם המקום שהביאם משם i. e. *Herod the King brought Doves out of the Deſart, and bred them up in the land inhabited, and they became a breed; and they were called* Herodians *from his name, and from the place from whence they were brought,* Dorſians. So *Bartenora* and R. *Solomon's* Gloſs: and *Ramban* ſaith that *they were ſo called from* Herod, *becauſe he was the firſt that bred up* יונים בבתים *Doves in the Houſe.* And ſo the *Gemara* it ſelf expoundeth the *Miſhna*, fol. 139. b.

And again theſe *Herodians* are reckoned among the Hens and Geeſe in *Shabba*, fol. 155. b. where the *Miſhna* ſaith, אין נותן, &c. *They ſet not water before the Bees, or before the Doves of the Dove-houſe, but they ſet it before the Hens and Geeſe, and the Herodian Doves.* And the Gloſs expoundeth as before. The *Herodian* Doves were of a tamer and more domeſtick kind than thoſe of the Dove-houſe; and 'tis likely too that they were of a rarer and more out-landiſh breed, eſpecially becauſe *Joſephus*, in the deſcription of *Herod's* Palace, amongſt other monuments of Gallantry and Magnificence, makes mention of πολλοὶ πύργοι τ πελειαδῶν ἡμερῶν, *many Towers ſtored with tame Doves.* This would not ſound ſo big to us, and 'tis nothing indeed without this underſtanding, that the thing was very rare in *Judæa* then, and newly brought in by this *Herod*, a man noted to be of a vaſt and curious mind.

Joſephus *de Bel. Judaic. l. 6. c. 13.*

But what the *Herodians* were we may partly know by the old Scholiaſt upon *Perſius*, to theſe words of the Poet,

——————————— *at cùm*
Herodis venêre dies, unctâque feneſtrâ
Diſpoſitæ pinguem nebulam vomuere lucernæ,
Portantes violas, rubrúmque amplexa catinum
Cauda natat Thynnis, tumet alba fidelia vino,
Labra moves tacitus, recutitâque Sabbata palles.
Sat. 5.

Scholiaſt. vet. in Perſium. *Herodes apud Judæos regnavit temporibus Auguſti in partibus Syriæ.*

Syriæ. Herodiani ergò diem Natalem Herodis obſervant, ut etiam Sabbata, quo die Lucernas accenſas & violis coronatas in feneſtris ponunt. *Herod* (ſaith the Scholiaſt) reigned over the *Jews* in *Syria* in the dayes of *Auguſtus*. The *Herodians* therefore obſerved his Birth-day (as the Sabbaths alſo) ſetting up in the Windows lighted Candles incircled with Violets.

The reaſon of this Honour done to *Herod* was, for that theſe *Jews* believed him to have been the Chriſt, miſtaking the *Non deficiet Sceptrum* in *Jacob*'s Prophecy; under which Title of Hereſie they are accounted by *Epiphanius* among the Sects of *Judaiſm*. But *Epiphanius* ſhould have referred the Faction to *Herod* the Great. *Tertullian* before him delivered the ſame Tradition, *Lib. de Præſcript. adv. Hær. cap.* 46. *Victor Antiochen.* &c. *And nothing* (ſaith *Caſaubon*) *ſeemeth to me to have been more probably ſet down concerning theſe Herodians than this:* but his Quotation out of *Druſius* is to be corrected as before.

CHAP. XXXIV.

And his Name ſhall be called WONDERFUL, Iſaiah 9. 6.

AND very well it might be ſo, not only for the uſual obſerved reaſons, but for ſomething elſe too which may be noted anew.

I know 'tis enough to fill up the meaſure of this great *Name*, that *He was God*, as the Jewel quoted by a learned Antiquary expreſſeth him in the moſt excellent and ſhort ſufficiency. The Gem repreſenteth the Image of our Saviour in his younger dayes, then when *he increaſed in wiſdom, ſtature, and favour with God and men*, with this Inſcription, T. K. Θ. that is, Τίτῳ Κοίντιῳ Θεὸς, as the Antiquary Fulvius Urſinus.

Jan. Rutgerſ. *variar. Lect. l.* 1. *c.* 1.

tiquary took it, a Stripling of hopeful note in the *Macedonick* War. But a Critick of good worth, who had the opportunity (and knew how to uſe it) of ſeeing a Jewel of the very ſame kind in the *French* King's Archives, judged with others, by a better-proportion'd rate of ſagacity, that the Inſcription ought to be read on this manner, I. X. Θ. Ἰησῦς Χριστὸς Θεὸς, *Jeſus Chriſt God.*

But I am not going about to *declare his Generation* this way, for *who can?* I mean to tell you how *wonderful* the Son of Man was, and what happened unto him as he was made like unto one of us. It will be a moment of that ſort which ought to (if it does not) ſtir you up to Wonder. It was an accident (if it be to be call'd no more) which fell out at his Nativity, and ſuch a one (if I take the height of it right) as might very well be in company and conſignifie with that *work* of God, that *ſtrange work*, that Act of his, that ſtrange Act, which he brought to paſs, when *a Virgin was to conceive and bear a Son*, and *a Woman to encompaſs a Man.*

Here I muſt tell you, that I mean to deceive his Expectation who thinks I am going about to give Judgment upon any of my Saviour's Accidents of life from the Influences of the Stars or Planets. The Star which guided the Wiſe men (or as the *Saxon* hath well enough rendred it, Tungal, Whi-egan, the *Aſtrologers* or *Aſtrological Prophets*) is enough of it ſelf to forbid any man this impertinency.

To ſhew how little thoſe in the Firmament or lower Heavens ſhould have to do with his matters, he had a Star of his own, appointed to another Sphere, and moving by another kind of motion than thoſe *in their Courſe*, purpoſely created for and by Him, and made to walk in the Air, and keep pace with the *Magi*. It muſt have been in the Air, otherwiſe it could not have directed the Wiſe men to the place, as the moſt Noble *Tycho* hath excellently obſerved. It was a Star, becauſe they were Aſtrologers that were to be guided by it. And it was a new one, becauſe none of the old could have done it, for the verticity of any of thoſe could not have come and *ſtood over the*

Tycho Braheus *Nobilis Danus.*

place

place where the young Child was. This Star appearing out of order bade a defiance to all the *Persian* Astrology, and let the Star-gazers know, that there was one of *Jacob* now risen, which was not to be found in their Barbarick Sphere. Numb. 24.17.

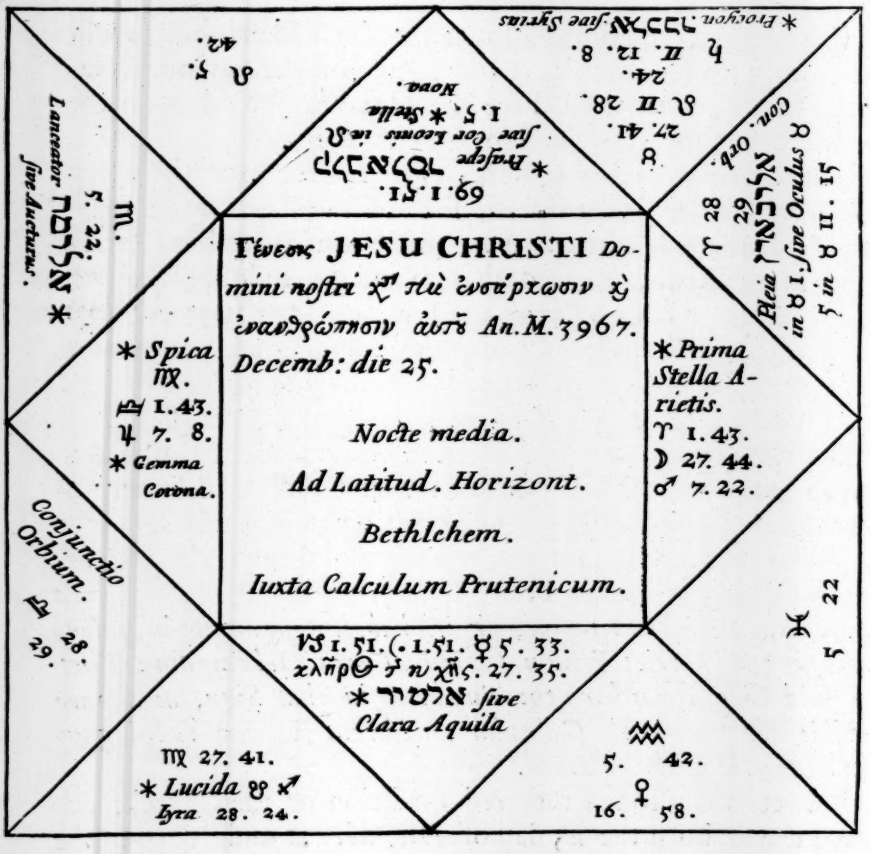
Nevertheless, and though I mean to do as I have said, I will take liberty to set down here the Figure of our Saviour's Nativity, that is, with what Face the Heavens look'd upon the Earth at that time as to the Horizon of *Bethleem.*

In the *Sphæra Persica* (saith *Aben Ezra* out of the Μυριογένεσις) there ariseth up in the Face of the Sign *Virgo* a beautiful Maiden, she holdeth two ears of Corn in her hand, and a Child in her Arms, she feedeth him and giveth him suck, *&c.* This Maiden (saith *Albumazar*) we call עדרא נטיפרח *Adre nedefa, The pure Virgin.* She bringeth up a Child in a place which is called *Abrie* (the *Hebrew* Land,) and the Child's name is called עיסי *Eisi* (*Jesus.*) *Introductor.* lib. 6. c. 1.

This was enough to make *Albertus Magnus* believe that our Saviour was born in *Virgo*; and therefore Cardinal *Alliac* erecting our Lord's Nativity by his description casteth this Sign into the Horoscope. But that was not the meaning of *Albumazar.* His meaning was (saith Frier *Bacon*) *Quòd Beata Virgo nata fuit quando Sol est in Virgine, & ità habetur signatum in Calendario, & quòd nutriet Filium suum in Terra Hebræorum: That the said Virgin was born the Sun being in that Sign, as also we have it set down in the Calendar, and that she was to bring up her Son in the Hebrew Land.*

But according to the received Tradition of the Church, our Saviour was born the 25 day of *December* at midnight, in the year of the world 3967. the Circle of the Sun was 9. and of the Moon 1. &c.

Therefore the Aſcendent of his Nativity was not ♍ *Virgo*, but ♎ *Libra*, and this was the Figure of the Heavens.



I tell you I do not this as if I thought the Star of *Jacob* were ſubject to his own Firmament, I abhor to ſay, as *Cardan* did, that *Jupiter*'s being in the Aſcendent was the cauſe of his ſo ſoon diſputing with the Doctors; or that he

he ſo often travelled from place to place, becauſe the Moon was with *Mars* in a Terreſtrial Sign; or that it ſhould be from *Saturn*'s altitudes, that our Saviour ſhould be ſo often ſeen to weep, but never once to laugh, much leſs that *Saturn* with *Venus* could make him to have a mole in his Face. He quoteth *Joſephus* for theſe two laſt accidents, but you will not find it there. That excellent Author giveth indeed a very grave and honourable Teſtimony of *Jeſus* Chriſt, in the fourth of the eighteenth Book of his Antiquities, but without any ſuch mentions as theſe.

But ſtill I do but hold you in hand. That which I may lawfully and innocently obſerve in the Scheme of our Lord's Nativity concerneth thus. Firſt the ☉ of Righteouſneſs was very fitly born in *Libra*, the Sign and Conſtellation of Juſtice. Next to this, the Redeemer's Horoſcope was quite contrary to that of the World. The Aſcendent of the Creation was *Aries*, for the World was created in the Spring, as to the poſition of *Judæa*. I cannot ſtay to prove it here, I have done it elſewhere But much above all this, there fell out at this time a Conjunction (the greateſt that can be of the 8 and 9 Spheres in the Head of *Aries*. From whence it will follow that, whereas at the Beginning of this world the Afteriſms were all out of their proper places, (it pleaſed God to have it ſo) now at the Reſtitution of the world they were all found in their own diviſions. It is an Appearance of that kind which Nature can ſhew the World but once. The ſame Figure of the Heavens never could before, nor never can fall out again, unleſs the World ſhould unreaſonably laſt againſt all Chriſtian expectation by the moſt moderate Account; for if you caſt about the ſlow Revolution of this period, it will trouble you to call theſe or almoſt any other the *latter dayes*. The period according to ſome is to finiſh a Circle of thirty, if not forty thouſand years. This great year began at our Saviours Nativity; but for any man to expect that it ſhould ever have an end, as to us and this World, cannot be thought of, but upon grounded Atheiſm and abſurdity.

I have only one thing here to confeſs, that this Figure of our Saviour's Nativity is erected according to the *Dionyſian* rate of account, which uſeth to be called *Vulgare initium annorum Domini, The vulgar Epocha of the years of Chriſt*; but demonſtrated to be falſe (as they themſelves doubt not) by *Mercator, Chriſtmannus, Joſeph Scaliger, Sethus Calviſius, Suſlyga* the *Polonian*, and others, Maſters all in Mathematical Chronology: ſome of them demonſtrate that this *Æra* is falſe by one year, ſome by two, others by three, the *Polonian* by four, and ſome others by five. But when I ſaw that there could be ſo many true Accompts, I thought it beſt to ſit down and abide by the old falſe one, as well in reverence to the Tradition of the Church, as for the rare appearances in the Scheme it ſelf, ſufficient of their own ſtrength to evidence that this was the time both for the year and day, though Reaſon and Tradition ſhould pretend againſt it.

And becauſe there be ſome (and ſome too that know not why they do it neither) who continue to call in queſtion the Antiquity and truth of this Day, I will put in a little more weight into their Scale who have very well aſſured this matter already both by Hiſtorical Tradition and Mathematical Demonſtration.

That which I mean to ſuperadd firſt is an Apoſtolical Canon, as I find it in *Joſeph* the *Ægyptian's Arabick* Code:

Joſeph. Ægypt. *Cod. Concilior. Arab. MS. in Archivis Romanis Biblioth. Bodl.*

ואן תנעלוא עיר מילאר אלסיד אלמסיח פי כל סנה
פי אליום אלדי פיה ולד והו אליום אלחאמס ואלעסרון
מן פהר כאנון אלאול לאנה ראס אלאעיאד כלהא ואן
תנעלוא עיר אלחמים מעמוריה סירנא אלמסיח פי כל
סנה פי אליום אלדי אעתמר פיה מן יוחנא אלאברורומס
והו אליום אל סארס מן כאנון אלתאני, i. e. *Alſo that you conſtitute an Anniverſary Feaſt at the Nativity of the Lord Chriſt in the day in which he was born, and that was the* 25 *of the first* Canun, *for this is the principal of all the Feaſts. Alſo that you do every year celebrate the Feaſt of* Alchamim *or Baptiſm of our Lord the Chriſt, upon the day in which he was baptized by* John *the* πρόδρομος or *Forerunner, and that was the ſixth day of the ſecond* Canun.

Μητρόπολις τῶν ἑορτῶν. Chryſoſt.

A *Persian* Ephemeris to the same day of the same *Canun* setteth down מלאד עיסי *Nativitas Eisi*, or *the Birth of Jesus*. So *Alkas Cyriacus* in a Calendar of the like nature, מולד עיסי אלמסיח, i. e. *the Nativity of Jesus Christ*. *Persica Ephemeris MS.* Cas Cyriac. *Tabulæ Astronom. Arab.*

The same Author to the sixth day of the latter *Canun* (*January*) puts down עיד אלרנח ואלברך אלמא, i. e. *the Feast of the Epiphany, or Benediction of the Waters*. The *Syriack* Church observeth alike: and as concerning this Benediction of the Waters at that time of the Epiphany, you may see what their *Mar Michael Chindis* (out of * *James* the Bishop of *Urhoia*) hath said, as he is quoted by *Marsilius de Columna* in his *Hidragiologia*, p. 506. *MS. in Arch. Laudinis Biblioth. Bodl.*

* That is, *Jacobus Orrohaita*, as he is quoted by *Moses Barcepha* the Bishop of *Bethramau* in his Commentaries of Paradise, and oftentimes in the *Catena Arabica* by the name of *Jacobus Alrohavi*, which is all one. The learned Master *Selden* in his *Interferenda* to *Eutychius* hath a very good Note out of the same Author as concerning *Helena*, that she was brought up and taught to read the Scriptures by *Barsica* Bishop of *Rhea* in *Gezirat*, and taken to wife by *Constantius* the Emperour with the consent of her Parents, &c. For *Algezira* he took it right, it is the same with *Mesopotamia*; but for *Rhea* he saith, *Ubinam hæc Rhea ego me nescire fateor.* See *Ortelius* in *Edessa*, and *Leunclavius* his Onomastic. in *Roha*. It was a City and Seat of a Bishop in *Mesopotamia*: and so 'tis put in by the *Arabick Nubian* Geographer at the beginning of the sixth part of the fourth Clime. *Verùm Algezira est quod includitur inter Tigrim & Euphratem, ejúsque urbes sunt Racca*, &c. *Roha, Harran, Sarug*, &c.

Chrysostome imputeth a great Miracle to this consecrated Water. He saith (the Patriarch *Severus* in his *Syriack* Ritual saith as much too) that our Saviour Christ, when he was baptized, sanctified the nature of the Waters. And for that reason (saith *Chrysostome*) it is a custom of the people at the Epiphany to fetch of the Waters and reserve it by them, ὃ διαφθειρομένης τὴν τῶν ὑδάτων φύσεως τῷ μήκει τοῦ χρόνου, ἀλλ' εἰς ἐνιαυτὸν ὁλόκληρον, καὶ δύο καὶ τρία πολλάκις ἔτη, τοῦ σήμερον ἀντληθέντος ὕδατος ἀκεραίου καὶ νεαροῦ μένοντος· *and look what soever water is drawn that day, it will not corrupt in a long time, no not in a whole year, and sometimes not in two or three, but remain as sweet and fresh as at the first drawing.* * Saidus Batricides *Arab. MS in Constantino magno. Liber penes est illustrissimum* Seldenum, *exstat etiam in Archivis Bibl. publ. Cantabrig.*

But as concerning this day of our Lord's Nativity, * *Sahid Aben Batric* hath noted in his History that he was born upon the 25 of *December*; which is observed by the learned Master *Selden*

Selden already, and (as I think) out of the life of *Auguſtus*, *De Anno civili veterum Jud.* cap. 8. But the ſame Author in the Life of *Conſtantine* ſaith it again, and endeavoureth to prove it there, in his diſcourſe of the Celebration of *Eaſter*, The reſult whereof (as it maketh to this matter) is, פולד סירנא ומחלצנא יסוע אלמסיח פי תסעה ועסרין יומא מן כיהך ופי חמסה ועסרין יומא מן כאנון אלאול. i. e. *And our Lord and Redeemer* Jeſus *Chriſt was born the* 29 *day of* Coihac, *and upon the* 25 *day of the firſt* Canun. And for the Epiphany or Baptiſm of Chriſt he ſaith it was פי הד עסר יומא מן טובי ופי סתה איאם מן כאנון אלתאני *upon the eleventh day of* Tybi, *and upon the* 6 *day of the ſecond* Canun. So the *Coptick* or *Ægyptian* Calendar; *Athanaſ. Kircker. de Comput. Eccleſ. Copt.* c. 3.

The ſame Tradition both for the Nativity and Epiphany you may have too out of *Joannes Antiochenus* in the beginning of the 10. Book of his Chronography. He ſaith that *Jeſus* Chriſt was born μηνὶ Δεκεμβρίῳ κέ. *upon the* 25. *of the moneth of December*: ἐβαπτίσθη δὲ ἐν τῷ Ἰορδάνῃ ποταμῷ τῆ Παλαιστίνης μηνὶ Αὐδυνέῳ τῷ ϛ Ἰανναρίῳ ἕκτῃ, and that *he was baptized in* Jordan, *a River of* Palæſtine, *upon the ſixth day of* January, *&c.*

Joan. Ant. Melala *MS. in Arch. Barocta-nis.*

I was willing to note out of them for both the Holy-dayes, becauſe ſome of the Eaſtern profeſſion (they are not many to that whole Church) obſerve the memory of theſe matters in a ſhorter line than we do, thinking, out of Saint *Luke*, that our Saviour was born and baptized upon one and the ſame day, which to them is the 6. of *January*. The thing I have ſeen done here by an *Armenian* Prieſt of *Haleb* (or *Aleppo*) within the regard and compaſs of my own converſation. The Rubrick of the Celebration he ſhewed me indeed in his *Armenian* Calendar; but the uttermoſt authority I could gain of him to refer it to was a Tradition of Saint *James*, to be found in their Books, (he told me ſo) but unknown to us as yet.

The ancient *Runick* Calendar doth not only acknowledge the 25 of *December* to be the day of our Saviour's Nativity, but for that reaſon too makes this day the beginning of the year, and the night before (which indeed was the time) they call *Modranect* or *the Mother Night* (our own *Saxons* did

did ſo too.) And the day it ſelf is expreſt in the *Daniſh* wooden Almanacks by an Infant wrapt up in Swadling-clothes. See *Olaus Wormius de Faſt. Danic.* lib. 1. c. 12. l. 2. c. 9.

CHAP. XXXV.

For I could wiſh my ſelf were accurſed (ἀνάθεμα ἀπὸ τῦ Χριςῦ) from Chriſt for my brethren, my kinſmen according to the fleſh, Romans 9. 3.

WHen a Son of *Iſrael* would expreſs the extremity of his brotherly kindneſs towards any one of or towards all the Children of his People, he entitled himſelf by a kind of devotion to all the miſchance and evil that ſhould befall his Brother, wiſhing the whole patience upon his own head.

Theſe Exceſſes of Compaſſion uſed to go under this form, אני כפרתו *Sim ego expiatio ejus*, or that, הריני כפרת *Ecce me in expiationem*, *Let me be*, or, *Behold I am his expiation*: That is, ſaith the *Aruch*, חרוני במקום לסבל עוונותיו, *Behold I am in his place to bear his iniquities.* So all the people to the High Prieſt in *Cohen Gadol* of the Sanhedrin, אני כפרתך *Be we thy Expiation*; that is, ſaith the Gloſs, אנחנו תחתיך לכל הראוי לבא, *Be we in thy ſtead for whatſoever is to happen unto thee.* Rabbi *Samuel* ſaid, בני ישראל אני כפרתן *The Sons of Iſrael, be I their Expiation*, &c. that is, their Redemption, as *Rambam*; and 'tis a form of ſpeech, ſaith he, to expreſs לריב אהבותו *the exceeding greatneſs of his love.*

כר *Aruch in Sanhedrin c. 2. fol. 18. a.*

This will make you the leſs marvel at that ſtrange ejaculation of *Moſes*, when for the ſame people of *Iſrael*'s ſake he wiſhed to be blotted out of the Book of God.

Not without reference to this form of Devotion is the Apoſtle's wiſh here, that he might diſcharge the unhappy condition of his Brethren all upon himſelf, ἀνάθεμα εἶναι ἀπὸ τῦ Χριςῦ, *For I could wiſh my ſelf to be an* Anathema *from Chriſt.* Ἀνάθεμα, Ἐπάρατος, Ἀκοινώνητος· ſo *Heſychius* and *Phavorinus*; *A man accurſed*, or *not to be kept company with*; or, as

Photius, ἀφωρισμένῳ, *a man ſeparated.* The *Arabick* Tranſlation is אן יכון ברני מחרמא *that my body were* Moharrama, *an unlawful thing*, or *forbidden from Chriſt.* The word it ſelf, as the ſenſe, reſpecteth to the *Hærem*, which was the ſecond degree of Jewiſh Excommunication, whereof the firſt was *Nidui*, the third *Shammatha*; and whereſoever in the New Teſtament the reference is made to the ſecond degree, *Anathema* is ſingly named, as where to the third *Maranatha* is added, which is but the *Syriack* Interpretation of *Shammatha*, *Dominus venit*, which is therefore called by the Talmudiſts *the Anathema* or *Excommunication of the God of Iſrael.*

Stephanus, in his Book περὶ Πόλεων, hath a Tradition more concerning the word *Maranatha* than to be left out in this place, Κεραυνωθεὶς γάς τις ποιμὴν ἔλεγε, Ῥαμάνθας, τυτέσιν, Ἀφ' ὕψους ὁ Θεός. Ῥάμαν γὰρ τὸ Ὕψος, Ἄθας δὲ ὁ Θεός. Ὅτω Φίλων. He tells of a *Shepherd* belonging to the *Syrian Laodicæa*, who *being thunder-ſtricken cried out*, *Ramanthas*, *that is*, *God from above*; *for* Raman *ſignifieth above*, Athas *God.* So *Philo.*

Phavorinus indeed ſaith that Ῥαμὰ ſignifieth ὑψηλὰ, *high things.* And 'tis true it doth ſo, and in the *Syriack* too. He ſaith alſo that Ῥαμὸς is the ſame with ὁ ὕψιστος Θεὸς, *the God above.* 'Tis almoſt ſo indeed, and then *Ramanthas* or *Ramas Atha*, might be the ſame as *The High God cometh.*

But by a ſmarter gueſs which ſome men have made, *Ramanthas* was but a common Country pronunciation of the right *Syriack* words, and ſerved the Shepherd's turn inſtead of *Maranatha.* So he would have ſaid, *Dominus venit.* And ſo it ſeems the Imprecation was more familiarly uſed among the *Syrians* than we knew before.

Heinſius *in Novum Teſtament.*

For theſe three kinds of *Anathema* ſee others, but eſpecially the learned *Buxtorf* in his *Lexicon Talmud.*

The Condition of a man lying under the cenſure of *Hærem* is delivered by the Doctors in *Moed katon.* Rabbi *Joſeph* ſaith, מנודה שונה ושונין לו, i. e. *An excommunicate by* Nidui *may teach or be taught, hire or be hired; but the* Mucham, *or excommunicate by* Hærem, *may neither teach nor be taught, neither hire nor be hired, but he may ſtudy alone, that he forget not his learning, and he may make himſelf a little Cottage for his neceſſaries.*

Talmud in Moed katon, fol. 15. *a. Fore deah, num.* 334. *ſect.* 2.

saries. *Maimon* saith, that he is not permitted to have any manner of converſation with any man, only he may buy himſelf victuals, *Madda*, c. 7. But no man might eat or drink with him, *Shulcan Aruch* in *Jore deah*, num. 334. §. 5. From whence that of the Apoſtle, τῷ τοιούτῳ μηδὲ συνεσθίειν, *with ſuch a one no not to eat*, 1 *Cor.* 5. 11.

CHAP. XXXVI.

Χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τὸς μαθητὰς Χριστιανούς. *And the Diſciples were called* CHRISTIANS *firſt in* Antioch, Acts 11. 26.

THey were called *Nazarites* before, (the *Mahumetans* call them ſo ſtill) from *Jeſus* of *Nazareth*, as now *Chriſtians* from *Chriſt*.

Joannes Antiochenus can tell you who gave them that Name. Ἐν δὲ ταῖς ἀρχαῖς τῆς βασιλείας τ αὐτ Κλαυδίυ Καίσαρ, μετὰ τὸ ἀναληφθῆναι τ Κύριον ἡμῶν καὶ Θεὸν Ἰησῦν Χριςὸν, μετὰ ἔτη δέκα, πρῶτ μετὰ τ ἅγιον Πέτρον τ Ἀπόςολον τ χειροτονίαν τῆς Ἐπισκοπῆς τ Ἀντιοχέων μεγάλης πόλεως τ Συρίας ἔλαχεν Εὔοδ, γενόμεν πατριάρχης. Καὶ ἐπὶ αὐτ Χριςιανοὶ ἀνομάσθησαν, τ αὐτ Ἐπισκόπ Εὐόδ προσομιλήσαντ αὐτοῖς, καὶ ἐπιθήσαντ αὐτοῖς τὸ ὄνομα τοῦτο· πρώην γὰ Ναζωραῖοι ἐκαλοῦντο καὶ Γαλιλαῖοι ἐκαλοῦντο οἱ Χριςιανοί· i. e. *At the beginning of the Reign of the ſame* Claudius Cæſar, *ten years after* Jeſus *Chriſt our Lord and God was aſcended up into Heaven*, Euodus *received the Epiſcopal Impoſition of hands, and was made Patriarch of* Antioch *the great in* Syria, *immediately ſucceeding to Saint* Peter *the Apoſtle. In whoſe time the Chriſtians were (firſt) ſo called; for this Biſhop at a conference held with them named this Name upon them, whereas before that they were called* Nazarites *and* Galilæans.

And now you may know whence *Suidas* had it.

But that which I have moſt an eye upon here is the word χρηματίσαι, *were called Chriſtians*. 'Tis an expreſſion below the moments and circumſtance of the matter. We do not now name the leaſt Child of the company (ſo far as we can

ſtretch our Intereſt) without a full appointment and congregation of Witneſſes: and do we think that they baptized the whole Profeſſion with ſo narrow a regard of Ceremony and Solemnity? The word will approve it ſelf otherwiſe to you than ſo: And the meaning of this *Joannes Antiochenus* can beſt of all tell you. When the Provinces ſubmitted themſelves to the Imperial Government, the uſe was for the Emperour to cauſe a πρόθεμα, or *publick Edict*, to be drawn up and proclaimed openly upon the place. The tenour whereof was firſt, to entitle himſelf to all reſpects of Dominion and Supremacy over that people, and then to abate from this by a popular inſinuation of all poſſible Sacredneſs and Liberty of the Subject. This latter indeed was *ad faciendum*, &c. but theſe men were as good as their words.

An inſtance of this manner of Nuncupation (I know not what to call it elſe in *Engliſh*) take here from the Author I promiſed you. Καὶ προετέθη ἐν Ἀντιοχείᾳ ἡ ἐλευθερία αὐτῆς, ὅτε ἐγένετο ὑπὸ Ῥωμαίους, τῇ εἰκάδι τοῦ Ἀρτεμισίου μηνὸς, πεμφθεῖσα παρὰ τοῦ αὐτοῦ Καίσαρος Ἰουλίου. Τὸ ἓν ἦν οὕτως προετέθη, περιέχον ὅτως. Ἐν Ἀντιοχείᾳ τῇ μητροπόλει ἱερᾷ καὶ ἀσύλῳ καὶ αὐτονόμῳ, καὶ ἀρχέσῃ καὶ προκαθημένῃ τῆς Ἀνατολῆς, Ἰούλιος Γάϊος Καῖσαρ, καὶ τὰ λοιπά. *When the City of* Antioch *had yielded it ſelf up into the ſubjection of the* Roman *Empire, an Edict of the Liberties thereof was ſent by* Julius Cæſar, *and openly proclaimed at* Antioch *upon the twentieth of* May, *the Tenour of the Edict was*, AT ANTIOCH, THE HOLY, SACRED AND FREE CITY, THE METROPOLITAN QUEEN, AND PRESIDENT OF THE EAST, CAIUS JULIUS CÆSAR, &c.

Joan. Antioch. *MS. Chronograph. lib. 9.*

The Provinces uſed to return the honour of theſe Priviledges back upon the Emperour by this way of acknowledgment. To keep the Emperour's Grace in perpetual memory, they reckoned all their publick affairs ever after from the time of that. χρηματίζει ἓν ἡ μεγάλη Ἀντιόχεια κατὰ τιμὴν ἔτους πρῶτον ἀπὸ τοῦ αὐτοῦ Καίσαρος Γαΐου Ἰουλίου. *Therefore* (ſaith the ſame Author) Antioch *the Great in honour of the Emperour fixed their* Æra *in* Cajus Julius Cæſar, *and made this year of Grace the firſt.* Therefore this Æra of theirs was peculiarly called

called χρηματισμὸς τ' Ἀντιοχέων, becauſe at the fixing of this the Emperour did χρηματίσαι ἑαυτὸν, that is, *publickly name himſelf to all the Title of Dominion*, &c. καὶ χρηματίσαι αὐτὲς, *and publickly entitle them to all the Priviledges, Immunities*, &c.

From this *Antiochian* uſe of the word, and in this very Stateſenſe, the χρηματίσαι in Saint *Luke* was and is to be taken. Saint *Luke* was a Phyſician of *Antioch*. One of our *Greek* Catalogues makes mention of *D. Lucæ* Ἀλάτιον, a certain *Recipe* of Saint *Luke*'s; but I have not ſeen it as yet. But the matter is, that he was of *Antioch*, and having occaſion to record unto *Theophilus* the firſt naming of the Diſciples *Chriſtians*, and that this was done at *Antioch*, made uſe of their own word χρηματίσαι, by which he would be underſtood that the Impoſition of this new name was openly and circumſtantially done, and in as ſolemn and publick a manner as it might.

Saint *Paul* maketh uſe of the ſame word in the ſame ſenſe, *Rom.* 7. 3. *So then if while her husband be living ſhe be married to another man, ſhe ſhall be called* (the *Greek* is χρηματίσει, *ſhe ſhall be notably called*, or *notoriouſly known to be*) *an adultereſs in common fame and voice.* Here indeed it is taken paſſively, (as no doubt it might) but Saint *Luke* uſeth the word in the firſt and moſt original way of acception; for though we tranſlate it *were called*, as ſome *Arabick* and almoſt all Tranſlations do, yet ἑαυτὲς is there to be underſtood.

And ſo it is, *And the Diſciples firſt ſtyled themſelves Chriſtians*, &c. You will perceive as much by this paſſage of *Joannes Antiochenus* concerning *Auguſtus Cæſar*: Ἐγένετο βασιλεὺς Ῥωμαίων πρῶτος, καὶ μόνος, καὶ ὀργιοφάντης ὁ αὐτὸς θειότατος, Αὔγουστος, καὶ ἐχρημάτισεν ἑαυτὸν οὕτως, Αὔγουστος Καῖσαρ Ὀκταβιανὸς, τροπαιοῦχος, Σεβαστὸς, κραταιὸς, Ἰμπεράτωρ, ὅπερ ἐστὶν Αὐτοκράτωρ· καὶ ἐβασίλευσεν, &c. i. e. *And the moſt Sacred* Auguſtus *then began to be the firſt and only Monarch of the Empire, and Prelate of the Holy Rites*, (Sacrorum Antiſtes) *and he ſtyled himſelf* (ἐχρημάτισεν ἑαυτὸν) *thus*, CÆSAR OCTAVIAN, TROPHÆALL, AUGUSTUS, THE MIGHTY EMPEROUR: *And he reigned*, &c.

And by this Paſſage you may correct a pitiful one of the ſame pretence (there be many more in that Book that need as much)

in

in the *Chronicon Alexandrinum*. There it is, πρῶτος ἐγένετο βασιλεὺς Ῥωμαίων ἡ μονάρχης ὁ Αὔγουστος, ὅσις ἐχρημάτιζεν * ὅτως, (*Lego* ἔτη, ſaith the Editioner) Αὔγουστος Καῖσαρ, ὁ γλυχίνος τροπαιοῦχος, Σεβαστὸς, κραταιὸς, ὁ * πηρεάτωρ, ὅπερ ἐσὶν αὐτοκράτωρ. *Rader* the Editioner perceived what ὁ πηρεάτωρ was to be. But for γλυχίνος it is to be ſet down Ὀκταβιανὸς, and the other place is to be read, not ἐχρημάτιζεν (ἔτη,) but ἑαυτὸν, ὅτως. Which is the principal thing of note here as to the Active and firſt acception of the word. Otherwiſe *Rader* is not ſo much to be found fault with for the Text as the Tranſlation ſometimes. I confeſs, where he turns the *Greek* word Τελετὴ by *tributa* or *vectigalia*, though it be fearfully falſe, yet is not ſo foul an eſcape as ſome others there. There is a vaſt difference 'twixt Tributes and Teleſms, (for ſo the word ought to have been rendred) and yet might be eaſier miſtaken by him (as at that time) than it can now be done right by ſome others,

CHAP. XXXVII.

Take heed leſt there be in any of you an evil heart of unbelief, in departing from the living God, Hebrews 3.12.

THe *Arabick* is, קלב קאס לא יומן ויתכאער מן אללה אלהי, *An obdurate and unbelieving heart, and which goeth far* or *quite away from the Living God.*

'Tis a fearful thing too *to fall* out of *the hands of God. The Imaginations of mens hearts are only evil and continually*, therefore *the Spirit of God doth not alwayes ſtrive with them*; if it did, *our Spirit would faint under him, and the Souls which he hath made. If a man do ſtart aſide* (as we all and often do) *like a broken Bow*, God puts us together again, and faſtens us unto himſelf as ſoon, and taking as good hold as he can.

And theſe things (ſaith Holy *Job*) *God will do once and twice*, that is, oft-times, *for a man. To day, if we will hear his voice.*

voice. To day, that is, *whenſoever a ſinner*, &c. *he will turn and repent, his heart will be turned within him, and his Repentings rolled together.* And all this that *our hearts may not be hardened through the deceitfulneſs of ſin.* Hoſ. 11. 8.

Every man whatſoever hath this *long day* allowed him. And *O that thou hadſt known, even in this day of thine! but now it is hid from thine eyes.*

This is that *hard heart of unbelief* which we are bid here to *take heed of*; this looſeth all our hold, and utterly *eſtrangeth us from the Life of God*, and leaveth us altogether *without him in the World.* Our other back-ſlidings and variations from him, how wide and diſtant ſoever, yet may be thought to be but like thoſe of the Compaſs, more or leſs according to a leſs or greater interpoſition of Earthly-mindedneſs: but this is like to that of the Magnet it ſelf, which while it lieth couched in the Mineral and united to the Rock, it conformeth to the Nature and Verticity of the Earth; but ſeparate it from thence, and give it free ſcope to move in the Air, and it will deſperately forſake its former and more publick Inſtinct, and turn to a quite contrary Point. So as long as a man is faſtened to the Rock *Chriſt*, and keepeth but any hold there, he will ſtill be *looking* leſs or more *towards the Author and finiſher of his Faith*; but broken off once from thence, and beginning to be in the open Air and under the *Prince of that*, he preſently *turneth aſide from the living God*, and pointeth to a Pole of his own.

CHAP. XXXVIII.

For thine is the Kingdom, &c. S. Matthew 6. 13. *Glory be to the Father*, &c.

I Am going about to conclude this ſmall matter of Book with ſome notice upon theſe two Doxologies.

For the firſt, the queſtion hath been made up ſo high, as to leave us in doubt whether it be a piece of Scripture or no. *Beza* confeſſeth

confeſſeth it to be *magnificam illam quidem & ſanctificam, a moſt high and holy form of expreſſion; ſed irrepſiſſe in contextum, & quæ in vetuſtiſſimis aliquot Codicibus Græcis deſit, but to have crept into the Text, and to be wanting in ſome very ancient Copies.*

That it ſhould be wanting in ſome others is the leſs wonder, becauſe it is not to be found in that *Vetuſtiſſimus Codex* given by himſelf to the Univerſity Library of *Cambridge*. It is not a full book of the New Teſtament, but containing only the four Goſpels and the Acts of the Apoſtles. The Book is written as well in *Latine* as *Greek*, but both in the ſame *Greek* Character; and it is that of the great Capital kind, which, in their opinion who uſe to judge of theſe things, is the uttermoſt reputation of Antiquity which could be pretended to. In this Book the Clauſe is not to be found (ſo far as poſſibly I can remember) either in the *Greek* or *Latine*.

I had occaſion once to ſay as much as this amounts to before the moſt Reverend and Learned the Primate of *Armagh*, and the Doctor of our Chair, the now worthy Biſhop of *Worceſter*; but was forc'd to yield to ſo great a Preſence with this only anſwer, that even this Copy too was corrupted by the Hereticks. I knew it might be, and deny not but it may in ſome other part of Genealogy or the like; but how any Hereſie could poſſibly ſerve its turn upon this Clauſe, (I know that of the Trinity) at leaſt to me the way doth not ſo eaſily approve it ſelf.

I confeſs the *Syriack* hath it, but I know not what then. The *Arabick* hath it too, not only the printed Copy by *Erpenius*, but a Manuſcript too of very good and gallant note in *Queens*-Colledge Library. Yet in the *Medicean* Copy I do not meet with it. And in that which *Kirſtenius* hath noted upon, the Clauſe indeed is ſet down, but not running along with the Text. 'Tis written above in red letters, and pointed to by this Note in the Margin, *Non hæc in Ægyptiaco, & ſunt in Romano & Syriaco.* So that there is no more to be gained by this, than that the Clauſe is extant in the *Syriack* and the *Roman*, (that is the *Greek* here, אלרומי *Alrumi* ſignifieth ſo too) which is no more than we knew before for the

the adverſary part, and ſo much leſs too, that it is not to be found in the *Coptick* or *Ægyptian* form, which alſo may be known to be ſo by that Specimen in *Athanaſius Kircherus*.

The *Mahumedans* have another Lord's Prayer, called by them the *Prayer of Jeſus the Son of Mary*. But that endeth ולא תסלט עלי מן לא ירחמני ברחמתך יא ארחם אלרחמין, *And let not ſuch a one bear rule over me that will have no mercy upon me, for thy mercies ſake, O thou moſt merciful.* But this is not material enough. Indeed the *Mahumedan* forms of prayer are more for than againſt the thing. But it moveth not a little that the Clauſe ſhould not be extant in the Goſpel of the *Nazarites*, or that *ſecundùm Hebræos*; (as it uſeth to be called.) This Goſpel was commonly believed in Saint *Hierom*'s time to be *ipſius Matthæi Authenticum*. Very ancient however it was. And that the Prayer it ſelf was there I am ſure; for Saint *Hierome* upon thoſe words, *Panem noſtrum quotidianum*, &c. noteth that the *Hebrew* in this Goſpel was מהר *mahar, panem craſtinì da nobis hodie*; who, becauſe he takes no notice of this clauſe, doth as good as ſay it was not there, for if it had, ſo ſubſtantial a variety, and concerning him ſo much, could not poſſibly have eſcaped his Annotation.

See the learned Maſter *Selden*'s Commentary upon *Eutychius*.

But for the meaning of ἄρτον ἡμῶν ἐπιούσιον, *Give us this day*, &c. ſee the learned *Salmaſius*, about the latter end of his third Book, *De Fœnore Trapezitico*.

The whole engagement of the *Latine* Church againſt this Clauſe, though very ſtrong and preponderating, I let alone. The *Greek* uſe of it is more againſt us than the *Latine* leaving of it out. Their Services equally ſubjoyn it to other Oraiſons and to this. As to the Prayer that beginneth Ὁ Θεὸς ὁ Θεὸς ἡμῶν, &c. *Euchолog.* fol. σιγ'. B. To the Ἐκ νυκτὸς ὀρθρίζει, &c. *Euchol.* fol. ιά B. To the Κύριε ὁ Θεὸς ἡμῶν, &c. *Euchol.* ϛμά. A. To the Εὐχὴ τῶν Μιαροφαγησάντων, *A prayer* to be ſaid *over ſuch as had eaten of any unclean thing*, to renew in them a capacity for the holy myſteries, *Euchol.* ϛγ'. A. To the Εὐχὴ ἐπὶ θεμελίῳ οἴκου, *A prayer* which they ſaid *at the foundation of a houſe*, *Euch.* ϛμά. A. They ſubjoyn it alſo to their Hymns; as to the Τριῳδίων, *Typic.* fol. ξή. B. col. 1.

But it is yet more manifeſt, for ſecondly we find ſometimes the Ὅτι σοῦ ἐστιν without the Πάτερ ἡμῶν as in the Τυπικὸν ξή. B. col. 1. in the *Euchолog.* fol. κ'. B. where alſo the Rubrick writeth over it ἐκφώνησις, as under Ὅτι πρέπει σοι, &c. *eod.* A. giving

us to understand, that they have it in no other condition than of any other loud Respond; as by the ἐκφώνησις I undertake them to mean. Othertimes again we find the Πάτερ ἡμῶν without the Ὅτι σοῦ ἐστιν as in the *Typic.* fol. ξζ'. A. col. 1. κθ'. A. col. 1. λδ' A. col. 1. & 2.

Moreover also whensoever we find them immediately, we find them still distinctly rehearsed, and the Πάτερ ἡμῶν is alwayes the people's, the Ὅτι σοῦ ἐστιν alwayes the Priest's Repetition. Μετὰ δὲ τὸ Πάτερ ἡμῶν, &c. ἐκφωνεῖ ὁ ἱερεύς, Ὅτι σοῦ ἐστιν, &c. *Euchology.* fol. 1. B. ρξ'. B. σκ'. A. ροή. A. & B. *Typic.* fol. 1. λδ'. A. ρο'. 2. & B. col. 1. ξς'. A. & B. col. 2. ξζ'. A. & B. col. 1 & 2. and infinitely elsewhere.

And yet for all this, (and more than this too, if I had a mind to put it down here) I will not say as *Erasmus* did; *Magis taxanda fuerat illorum temeritas, qui non veriti sunt tam divinæ precationi suas nugas assuere.* He doubts not to call it but a Trifling patch tacked to this Holy form by some rash and unadvised hand. Nay, I will not say so much (though that be much less) as *Kirstenius* did, *Quæ certè à pio quodam fidei imbecillis tanquam nova precatio addita fuit,* that it was added anew by some good-meaning man, but not very well knowing what he did. I would not be moderate against the Scripture, where I can possibly avoid it.

Therefore I note here two things which do principally prevail with me for the Antiquity and Authority of the Clause.

In *Lucian's Philopatris,* ὥστε ἔασον τοῦτο, *Let those alone* (saith *Triephon* to *Critias*) ἀλλ' εὐχὴν ἀπὸ Πατρὸς ἀρξάμενον, καὶ πολυώνυμον ᾠδὴν εἰς τέλος ἐπιθεὶς, *And say that Prayer which beginneth from the Father, and let the glorious Hymn conclude it. Rigaltius* noteth upon *Tertullian,* that by the Εὐχὴ ἀπὸ Πατρὸς, the Pagan meant the Lord's Prayer: if he did, then it may very well be thought that the πολυώνυμος ᾠδὴ is to go for this Doxology. And if that be so, the Testimony is beyond all exception; for then the Clause was of the Prayer in *Trajan's* time, or (which was not much under it) the time of *Marcus Antoninus Philosophus,* and that was less than two hundred years after the Prayer was made.

And that this should be the meaning of *Lucian* is the more likely,

likely, becauſe the Interlocutors in that Dialogue make it their buſineſs to caſt a ſcorn upon the Chriſtians, and their Profeſſion. For firſt they fall upon the Holy Trinity, *Deum alté-regnantem, magnum, æthereum, atque æternum Filium Patris, Spiritum ex Patre procedentem, Unum ex Tribus & ex Uno Tria*, which how well ſoever it ſoundeth is but a Jear there. And of Saint *Paul* they ſay, (what think ye ?) Γαλιλαῖον ἀναλφαντίας, ἐπίῤῥινος, ἐς τρίτον ὐρανὸν ἀεροβατήσας, καὶ τὰ κάλλιστα ἐσμεμαθηκὼς, *The bald, ill-nos'd Galilæan that was carried up through the Air into the third Heaven, and taught there very marvellous matters*, &c. Then having ſpoken their pleaſure of the Lord's Prayer too, and ſufficiently deſpiſed our wayes, they laſtly addreſs themſelves (as ſuch fellows ſhould do) to the ἄγνωστον Ἀθήναις, or *unknown God at Athens*. See the end of the Dialogue.

For Ἀναλφαντίας ſee *Julius Pollux* his Onomaſticon. Ἐπίῤῥινον cannot be rendred as it uſeth to be, *juſto naſo præditus*; therefore I have gueſſed at it by the Characters of the *Greeks* and *Trojans* in *Joannes Antiochenus* quoted out of *Dictys Cretenſis*. But do you ſee *Iſacius Porphyrogenet. in Janus Rutgerſ. var. Lect. l.* 5.

But I promiſed you another Reaſon: you ſhall have it.

Note that our Lord gathered up his Form of Prayer out of the Traditions of the Elders. It muſt not ſeem ſtrange to you: If you know how to conſider of it, you will perceive that nothing could be more purpoſely done.

That it was ſo, will be eaſily evident from this Recollection out of their own Euchologues. *Pater noſter qui es in Cœlis, fac nobis gratiam. Nomen tuum, Domine Deus noſter, ſanctificetur, & memoria tua glorificetur in Cœlo deſuper & ſuper terram inferné.* Seder Tephill. Luſitan. p. 115. *Regnum tuum regnet ſuper nos in ſeculum, & in æternum.* Sepher Hammuſſar. 49. 1. *Pii priores dicebant, Remitte & condona omnibus iis qui vexant me.* Com. in Pirk. Avoth, fol. 24. *Ne inducas nos in manus tentationis, ſed libera nos ab occurſu malo.* Seph. Hammuſſar. 9. 12. כי המלכית שלך היא ולעולמים עד תמלוך בכבוד, *Quia tuum eſt regnum, & regnabis glorioſè in ſecula ſeculorum.* i. e.

" Our Father which art in Heaven, be gracious unto us. O " Lord our God, hallowed be thy Name, and let the remem- " brance of thee be glorified in Heaven above and upon Earth " here below. Let thy Kingdom reign over us now and for " ever. The Holy men of old ſaid, Remit and forgive unto all " men whatſoever they have done againſt me. And lead us not " into Temptation, but deliver us from the evil thing. For

" thine is the Kingdom, and thou ſhalt reign in Glory (or " power) for ever and for evermore.

Therefore there is the ſame reaſon for the Clauſe as for the whole Prayer, and the reaſon as from hence is very full and following.

You find ſuch a kind of Doxology at the end of *Noah's* Prayer, and you will generally meet with ſome ſuch thing in the common forms of Eaſtern Devotion.

CHAP. XXXIX.

Go and teach all Nations, and baptize them in the Name of the Father, the Son, and the Holy Ghoſt, S. Matthew 28. 19.

FOr the *Gloria Patri*, it is moſt commonly believed that this Hymn was compoſed by the Council of *Nice*. The Cardinal *Baronius* is of opinion that it is more ancient than ſo; and that from the Primitive times it was appointed by the Apoſtles themſelves to be ſung by the new Converts in Baptiſm: and Saint *Baſil* ſeems to him to ſay as much. But it is to be preſumed that this Hymn was not ancienter than the cauſe of it, and that was the *Arian* Blaſphemy; though otherwiſe it is moſt true that the Antiquity thereof is to be fetcht out of the ancient form of Baptiſm. So far the Cardinal was right: I go about to make up what is wanting on his part.

The Form of Baptiſm ſet down by our Lord himſelf was, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

It was purely obſerved until ſuch time as that Hereſy brake forth which durſt to ſay of the Second Perſon, ἦν ὅταν οὐκ ἦν, *There was a time when he was not*; then it was added unto by the Church, with *ſicut erat in principio*, *As it was in the beginning*, &c.

So the order in the Euchologue: Βαπτίζει αὐτὸν ὁ ἱερεὺς ὄρθιον αὐτὸν κατέχων καὶ βλέποντα κατ' ἀνατολὰς, λέγων, Βαπτίζεται ὁ δοῦλος τοῦ Θεοῦ ὁ δεῖνα εἰς ὄνομα τοῦ Πατρὸς, Ἀμὴν, καὶ τοῦ Υἱοῦ, Ἀμὴν, καὶ

καὶ τῷ ἁγίῳ Πνεύματος, Ἀμήν· νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν. *Then the Prieſt holding the N. upright, and turned towards the Eaſt,* (himſelf alſo turning the ſame way) *ſaith, The Servant of God N. is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghoſt, Amen; now and for ever and for evermore, Amen.*

The very ſame was to be acknowledged by the *N.* in his own perſon; for ſo the *Syriack* order, ומודא אנא ומהימן אנא Then turning towards the Eaſt he ſaith, *I ſuch a one do confeſs and believe and am baptized in thee, and in the Father, and in the Holy Ghoſt, now and for ever and for evermore, Amen.* Severus *Patriarch. Alexand. in ordine Baptiſmi Syriaco.*

Of a Confeſſion it ſoon became to be a Hymn; and then it was, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν· *We give Glory to thee the Father, and to the Son, and to the Holy Ghoſt, now and for ever and for evermore, Amen.*

And thus it was uttered at the firſt only by the new Converts, and the reſt which happened to be preſent at the Baptiſm. It was afterwards annex'd to the Antiphons, and after that to all the Pſalms and Hymns; the *Te Deum* for a ſpecial reaſon excepted. *Gregory* the Great annexed it to the Verſicle, *Domine, ad adjuvandum nos feſtina, O Lord, make haſte to help us,* &c. as in our own Liturgy, where alſo we find it in the Litany. The *Te Deum* is a kind of Creed expreſſed in the faſhion of a *Gloria Patri,* &c.]

In the *Greek* Services we meet it very often, and no leſs than ſix or ſeven times in their Order of Baptiſm; the Church, it ſeems, taking all other, but eſpecially that occaſion, to inculcate unto her Children the incomprehenſible and unbelieved Article of the Trinity.

Therefore the firſt matter of the *Gloria Patri* were the words of our Saviour, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.* And becauſe at the uttering of theſe words the Prieſt and the *N.* were to ſtand up and turn themſelves towards the Eaſt, therefore alſo the Hymn it ſelf was to be ſaid or ſung the ſame way: and ſo we obſerve it. In the Litany (our own I mean) we ſeem a little to tranſgreſs, for no man riſeth up to that *Gloria Patri*; but we are to conſider that this verſe was there inſerted when the Litany was, what it is now but called, *Proceſſion, à procedendo,* and then it was no exception.

In

In ſome places the *Gloria Patri*, &c. only was ſaid toward the Eaſt, but the *Sicut erat in principio* towards the Weſt. Whether to put a difference betwixt the Divine and the humane part of this Hymn, or for what other reaſon, is of no neceſſity to enquire.

It was ſaid or ſung towards the Eaſt by the *Greek* uſe, κατ' ἀνατολὰς as the *Pentecoſtarium* fol. 4. b. col. 1. The Prieſt in *Saba's Typicum* ſaith it ἔμπροσθεν τ ἁγίας τραπέζης, *before the holy Table:* but that alſo is πρὸς ἀνατολὰς, *towards the Eaſt*; as in the Liturgy of the holy Mount, *Euchолog.* fol. 15. B.

And here I muſt tell you (how much ſoever you ſee written to the contrary) that you will not find any the leaſt mention of Adoration towards the Altar in the whole ſtock of Church-Antiquity, *Greek*, *Latine*, *Arabick*, or whatſoever. You will think, perhaps, I take too much upon me; but you will find it to be true: and where you think you meet with any ſuch thing, underſtand it ſtill of the Eaſt, or elſe you will be out. And for want of knowing this, all the Diſcourſes which have been ſo lately written to this purpoſe have very abſolutely miſcarried.

Καί σοι τ δόξαν ἀναπέμπομεν τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τ αἰώνων, Ἀμήν.

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FINIS.